

A TEXT-BOOK OF AYURVEDA (AYURVEDA SIKSHA)

Volume I—Section II

Philosophical Background

DARSANAS

EDITED BY

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ĀYURVEDA SIKSHĀ

Volume I-Section II

DARSANAS.

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P R E F A C E.
To The First Edition.

The Darsanas represent the foundations of (1) The Physical, (2) The Natural, and (3) The Biological Sciences not only of Hindusthan but of the whole world They deal with the origin of the Universe and its evolution and involution. I am very happy to have had this great opportunity of studying these sciences for the purpose of understanding the basic foundations of Aayurveda.

Although this book may not satisfy the great scholars (the Pandits) of Hindusthan, I hope it will be useful to the multitude of people who wish to study these ancient sciences which were responsible for its high civilization. I am sure that it will be of great value to the Aayurvedic student to whom a knowledge of these preliminary sciences is absolutely necessary.

I am greatly indebted to many authors from whose articles the valuable information contained in this book has been obtained and to the Sri Ramakrishna Centenary Committee for giving me permission to quote freely from their momentous work viz, 'The Cultural Heritage of India.'

Circus Maidan
Governorpet
BEZWADA,
22-11-1944

Dr. A. Lakshmi Pathi
B. A., M.B., & C M., BHISHAGRAJNA,
EDITOR.

DEDICATION

*This Work of Ayurveda Sikshaa
is Respectfully Dedicated to*

MAHATMA GANDHI

*Under Whose Inspiration the Compilation
of this Book was Undertaken at Sevagram
and
To whom the gist of the Manuscripts
was presented as Wardha Lectures
after Prayers on 16th October 1929
and*

by Whom it was very kindly accepted.

Governorpet,
BEZWADA,
2-10-1944

A. Lakshmi-Pathi.
B.A., M.B., & C.M.,



—महात्मा गांधीजी—

AAYURVEDA: SIKSHAA.

A Text - Book of Aayurveda

The Philosophical Back-ground

(DARSANAAS)

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Chapter XV

Ayurved is Primarily an Ādhyātmika Science Advaita Philosophy the greatest

character. The Darsanas reviewed are 1. The Chāārvaaka System 2. The Baudha System 3. The Arhata or Jaina System 4. The Raamaanuja System 5. The Poorna-prajna (Madhva) System- 6. The Nakulisa-Paasupata System- 7. The Saiva System 8. The Pratyabhijna or Recognitive System 9. The Rasesvara or Mercurial System 10. The Vaiseshika or Aulūkya System-11. The Akshapaada or Nyaaya Sytem. 12. The Jaiminiya System or Meemaamsaa, 13. The Paanineeya System-14. Saankhya System. 15. The Paatanjala or Yoga System. 16 The Vedaanta or System of Samkaraachaarya.

Saankhya aphorisms of Kapila translated by James R. Ballantyne LL. D. (1885) and Sankhya Kaarikas of Eeswarakrishna, translated by John Davis (1894) were both published in the above series.

An English translation of the Sanskrit text of The Saankhya Tatva Koumudi of Vaachaspati Misra by Gangnath Jha M. A. F. T. S. was published for the Bombay Theosophical Publication Fund by Tukaaraam Taatya F.T.S. in 1896.

The Six Systems of Indian Philosophy by Max Muller is a well known publication. In Sanskrit and in the provincial languages, there are numerous books to which references have been made in our Telugu edition of Darsanas.

.. AAYURVEDA AND DARSANAAS.

.. The Science of Aayurveda is based upon

the fundamental sciences called "Darsanas". Darsanas include all sciences, physical, mental, intellectual and spiritual. These Darsanas were studied in India as part of general education of every student. One has to be well - up in the Sanskrit language and then only he can study these sciences from original sources. The five compulsory subjects (Vidyaaas) in all universities were 1. Sabda Vidyaa - grammar and literature, 2. Silpa Vidyaa - manual training in arts and crafts including mathematics, 3. Chikitsaa Vidyaa - The science of medicine, 4. Hetu Vidyaa - Logic and philosophy, 5. Aadhyaatma Vidyaa - Spiritual science. These formed the course of study of every student in Hindustan. Just as they should now have a certain proficiency of the English language and an elementary knowledge of natural sciences, before they can proceed to the medical study, so, also a knowledge of Sanskrit and of these fundamental sciences (Darsanas) is necessary for the understanding of the principles of Aayurveda. In fact, this premedical course was compulsory for every Vaidya in Susruta's days—

Ekam saastramadheeyaano na vidyaaachchastra
nischayam, tasmaat bahusrutah saastram
vijaaneeyaata, chikitsakah (S. Su. 4—7) i. e.,
By a study of a single Saastra a man can never
catch the true import of this science of medicine.
Therefore a physician should study as many allied

branches of science or philosophy as possible. For explanations of truths and principles quoted from other branches of science and only incidentally discussed in the present work, the student is referred to the expositions made by the masters of those sciences, since it is impossible to deal with all branches of science in a single book and within so short a compass.

"Nahyekasmin Saastre sakyahsarva saastranaam avarodhan Kartum". (Sus. Su. 4-5)

Darsanas are Saastras, where well reasoned attitude of the human being towards the world is explained according to the Hindus. They are mainly six, consisting of 3 groups. They are partly sciences and partly philosophies according to our modern conception.

(1) NYAAYA - VAISESHIKA.

These deal mainly with physics, chemistry and other material sciences and include reasoning or logic. Metaphysical studies or search for knowledge of God, however, formed the ultimate aim of the study of these saastras also.

(2) SAANKHYA - YOGA.

Saankhya- Yoga deals mainly with the mental sciences, as will be explained below. The material aspects of study were not neglected even here.

(3) POORVA AND UTTARAMEEMAAMSAA.

These relate mainly to the exposition of the Brahman (Universal Spirit). The object of

Purvameemaamsaa is right action (Karma kaanda) under the supreme authority of the Vedas. Uttaramemaamsaa or Vedaanta is more directly based upon the Upanishads. Its main object is to explain that there is in reality only one Existence-Non-Dualism.

THE OBJECT OF STUDYING DARSANAS.

The object of all philosophical studies in Hindustan has been the acquisition of the knowledge of the eternal theme of Indian spiritual thought, namely, to seek, know and realise, "the One in the many".

The word Darsana, is derived from the root Darsa which means "to see". Darśana means seeing, looking or sight. It also means the eye, the mirror and knowledge- especially religious. Here, Darsana means a Saastra - science - knowledge or philosophy. The Darsanas are primarily divided into 2 classes-Aastika Darsanas, which accept the authority of the Vedas and Naastika Darsanas, which do not accept their authority. The Aastika Darsanas are generally counted as six and are called the Shat-Darsanas. They are (1) Nyaaya (2) Vaisheshika (3) Saankhya (4) Yoga (5) Meemaamsaa (6) Vedaanta. The Nastika Darsanas are chiefly, [1] Chaarvaaka Darsana. [2] Bauddha Darsana [3] Jaina Darsana. There are other Darsanas like Raseswara Darsana, Paasupata, Saiva and Saakta Darsanas which were also recognised systems of philosophy in Hindustan,

CHAPTER 11.

Nyaaya Vaiseshika.

[Contents:—[1] Nyaaya, [2] Vaiseshika,
[3] Navya Nyaaya.]

[1]

NYAAYA SYSTEM.

[Contents:—Nyaaya System—The Scope of
Nyaaya - Five Avayavas - Sixteen Padaarthas -
Pramaana - Prameya - Jeevaatma - Paramaatmaa -
Sareera - Organs of sense - Mind - Moksha.]

Nyaaya system was formulated by Gautama
(Not Gautama Buddha) This is also called
Akshapaada Darsana.

THE SCOPE OF NYAAYA.

The term Nyaaya means analysis. The Nyaaya system of teaching is devoted to the exposition of a system of logic and enunciation of the methods whereby truth may be ascertained by the logical process of examination and analysis. Western Scholars, therefore, generally accepted it as logic and ignored the philosophical and metaphysical aspects of the teachings of **Nyaaya**. The system has in fact a dual object being partly a school of logical analysis and partly also of philosophical and metaphysical reasonings. Many are inclined to the view that the Greek Schools of Philosophy were indebted to the early Hindu system.

Together with the **Vaiseshika**, the **Nyaaya** adheres to the atomic theory of the universe. But the most important part of **Nyaaya** is to classify and enumerate the various things in the world. The subject matter of proof, finding out what the fundamental classes of things are under which all the substances in the world can be classified, as a result of the gradual evolution of things in the lower orders into things in the higher orders, and finding out what their nature and qualities are; and how other things came into existence out of these things, and how all these things can be proved, and all such other questions are included in **Nyaaya** philosophy. (*Geeta-Rahasya*. Vol. 1. 7.)

FIVE AVAYAVAS.

The Hindu Syllogism of **Gautama** consists of five parts or propositions viz. (1) **Pratijna**- the promise, (2) **Hetu**- the proof, (3) **Udaaharana**- the illustration, (4) **Upanaya** - the application of the proof, (5) **Nigamana**- the conclusion. These are called the five **Avayavas**. The western syllogism consists of only three parts of the proposition, namely, the two premises and the conclusion.

SIXTEEN PADAARTHAS.

The **Nyaaya** School holds that the logical method, of ascertaining truths was by the application of the sixteen categories or **Padaarthas** - -the topics for discussion. These topics are 1. **Pramaana** means of

knowledge, 2. **Prameya**- objects of enquiry, 3 **Samsaya**-doubt, 4. **Prayojana** - purpose. 5. **Dristaanta**-illustration, **Sidhaanta**-dogma or determinate truth, 7. **Avayava** - syllogism or argument, 8. **Tarka**-confutation, 9. **Nirnaya**-ascertainment, 10. **Vaada**-discussion, 11. **Jalpa** - wrangling and hairsplitting, 12. **Vitanda** cavilling or raising objections, 13. **Hetvaabhaasa**- fallacy, 14. **chhala**- perversion or unfair ambiguity, 15. **Jaati**- futile objections, 16 **Nigraha sthaana**- conclusion or the confounding of an adversary.

The student is trained and drilled until he thoroughly understands the nature and use of these sixteen topics. Of these, the first two are the chief; the others are only subsidiary and indicate the course which a discussion may take from the setting forth of a doubt to the final confutation of the doubt.

PRAMAANA.

(Means of Knowledge).

The means of knowledge according to this Saastra, are four-1. **Pratyaksha**-direct perception through the senses, 2. **Anumaana** - inference, 3. **Upamaana**-analogy, and 4. **Aapta-Vaakya** reliable evidence. This is also called **Sabda** which includes the testimony of the Vedas - the revealed knowledge or tradition.

PRAMEYA.

The Prameya or objects of knowledge are:—

1. **Atmaa**- the Soul, 2. **Sareera**- the body, 3. **Indriya**- the senses, 4. **Artha** - the objective world, 5. **Buddhi**-the intellect, 6. **Manah** - the mind, 7. **Pravritti**- action, 8. **Dosha**- Error, 9. **Pretyabhaava**- disembodied states or transmigrations, 10. **Phala**- the fruit or retribution, 11. **Dukha**-pain, 12. **Apavarga**- freedom or emancipation of the Soul.

JEEVAATMA.

According to the Nyaya, the soul (jeevaatmaa) is individual in each person and separate from the body and senses. It is the seat of knowledge and feeling. It is eternal in duration (Nitya). **Ichha** - (desire), **Dvesha** (aversion); **Sukha**- (pleasure), **Dukha** - (pain), and **Jnaana**- (knowledge) imply the existence of soul, which is a substance (Dravya). It is the substratum, in which these several qualities reside. The soul experiences the fruit (Phala) of good or bad deeds (**Karma**).

PARAMAATMAA.

The supreme soul (Paramaatmaa) is One. It is the seat of eternal knowledge, the maker or former of all things.

SAREERA.

The body Sareera is the seat of efforts i. e. Prayatna and of the organs of senses. By association with the body, the soul has the feeling of pleasure and pain. The body is **Paanchabhautika**.

ORGANS OF SENSE.

The five external organs are not modifications

of consciousness (**Ahankaara**) as the **Saankhya** philosophy teaches us, but are formed of **Sthoola-Pancha - Mahaabhootas - Prithvi, Aapa, Teja, Vaayu, Aakaasha**, corresponding to the senses of **Ghraana, Rasa, Roopa, Sparsa and Sabda**. The six **padaarthas** of the **Vaisesika** are thus placed under objects of senses.

THE MIND.

There is the sixth sense "**Antarindriya**" [Internal organ] **Manas- Mind**. By union with the external senses, the mind produces the knowledge of exterior objects. Its office is to separate the sensations and to present them singly to the soul. Hence it is that the soul does not receive more than one sensation or rather perception at the same instant. The **Manas** is minutely small as an atom [**Ānu**]: for otherwise, it might come in contact with many things and cause many sensations at one time. It is eternal (**Nitya**) and distinct from both the soul and the body.

MOKSHA.

Moksha is deliverance from Pain (**Dukha-chikitsa**). The soul attains deliverance by knowledge, by meditating on itself, by not earning fresh merits or demerits through action springing from desire and by becoming free from passion through knowledge of evil inherent in objects.

*For farther information the reader is referred to the original work **Nyaaya Sootras** by **Gautama** in Sanskrit, to **Saradarsana Sangraha** in English or **Nyaaya Darsana** in Telugu in Vol. I, Section II, in our Series and **Tarka Sangrah***

with Commentary by Annambhotha also in Telugu and many Sanskrit books on the subject.

[II]

THE VAISESHIKA SYSTEM.

[Contents:—The Vaiseshika System—The six categories — Dravya — Atomic theory—Aarambha vaada- Seswaravaada- Guna- Manas- Gurutwa- Kaala Dik - Karma - Saamaanya - Visesha - Samavaaya- Abhaava - The Theory of Atomic Agglomeration- Peelu Paakavaada - Pithhara Paakavaada - The Scope of Vaiseshika Darsana.]

The Vaiseshika system is supplementary to that of Gautama [Nyaaya], coinciding with it in the main, but differing from it in allowing only two methods of proof [Pramaana] - (i. e.,) 1. Pratyaksha (Perception) and 2. Anumaana (inference) and in its arrangement of the objects of knowledge (Prameya).

THE SIX CATEGORIES.

There are in this system six categories or Predicaments (Padaarthas) 1. Dravya-thing or substance 2. Guna-quality, 3. Karma-action; 4. Saamaanya—community, or genus, 5. Visesha - Particularity, 6. Samavaaya.-the co-inherence or intimate connection of constituent parts. A seventh namely Abhaava-non-existence or negation was added later.

(I) DRAVYA.

Dravya-The first category, namely Dravya is sub-divided into nine divisions 1. Prithvi-earth, 2, Aapa- water, 3. Teja- light, 4. Vaayu-air, 5. Aakaasa—ether, 6. Kaala-time, 7. Dik-space, 8. Aatma-soul,

9. Mana-mind. Of these Prithvi, Aapa, Teja, Vaayu and Mana are "Anu" (Atomic), the others are 'Vibhu' (everpervading). The atoms are round, extremely minute, incapable of division, invisible, eternal in themselves but not in aggregate forms.

They have individuality, a specific difference [Visesha] from which the name Vaiseshika has been derived. Light, for example, is formed by the aggregation of luminous atoms. And other substances are also formed in a similar manner. These atoms combine by two in an aggregate called 'Dvyanuka'. They again combine and thus form aggregates called "Trasarenu", which comes within the range of our sight as a mote in the sun-beam. They are innumerable and are perpetually united and disintegrated and reunited and re-disintegrated by particular unseen force called Adrishta.

ATOMIC THEORY.

The followers of Kanaada are known as Kaanaadas. In their opinion the root cause of the world is atoms. The definition of atoms given by Kanaada as above, and the one given by the western scientists is almost the same. When after dividing and sub-dividing things, you come to the stage when division is no more possible, you have reached the atom or Paramaanu (Parama Anu) i. e, the ultimate entity. As these atoms coalesce, they acquire a new quality as the result of the union and new things are created. There are also atoms of the mind and of the body and when these unite,

" result,

AARAMBHA VAADA.

The fundamental atoms of Prithvi have four qualities namely - Gandha, Rasa, Roopa and Sparsa. Those of Aapa have the last three qualities: those of Tejas the last two: those of Vaayu only the last one. In this way the entire universe is from the very beginning filled with permanent and subtle atoms. There is no other root cause of the world except the atoms. The commencement (Aarambha) of the mutual coalition or union of the original and permanent atoms, results in all the percepts. This is technically known as "Aarambha Vaada", Theory of Commencement. Some followers of this School do not go beyond the atoms.

SESWARA VAADA.

There is a story, that when one of the Vaiseshikas was, at the moment of his death, asked to utter the name of God, he uttered the words "Peelavah, Peelavah, Peelavah" "Atoms, Atoms, Atoms". Nevertheless other followers of this school believed that Isvara (God) is responsible for bringing about the fusion or union of the atoms. They, in that way, complete the chain of the creation of the universe. They are called "Sesvara - Vaadis".

They say that the universe must have a maker, because it is an effect like a jar (ghata). It is implied that the creative mind must have been created by a power possessing like qualities, but of an infinitely higher kind.

It will thus be seen that the atomic theory advanced by modern scientists (Dalton theory) is not at all modern. The theory of Dalton was exploded by the evolution theory of Darwin. In the same way, the Saankhya philosophy has put into the back-ground, the theories of Kanaada.

The Kanaada School could not satisfactorily explain, how activity was first imparted to atoms. They could not also explain how the rising gradation of successive evolution of life in trees, animals and man came into existence, nor could they explain how living matter was derived out of non-living matter. This was done in ancient India by the Saankhya theory of evolution. See below.

(2) GUNA

Guna- The second category, namely Guna is translated as quality. The qualities are twenty four. 1. Roopa- Colour, 2. Rasa - Taste, 3. Gandha-Smell, 4. Sparsa- Touch, 5. Sankhya-Number, 6. Parimaana-Dimension, 7. Prithaktva- Individuality, 8. Samyoga-Conjunction. 9. Vibhaaga - Disjunction, 10. Paratva-Priority 11. Aparatva-Posteriority 12. Buddhi-Intellect, 13. Sukha-Pleasure, 14. Dukha-Pain, 15. Icchha-Desire, 16. Dvesha - Aversion, 17. Prayatna- Volition, 18. Gurutvam- Gravity, 19. Dravatvam- Fluidity. 20. Sneha- Viscidity, 21. Samskaara-Self-reproduction (or restitution including motion, elasticity and memory) 22. Sabda - Sound, 23. Dharma- Merit and 24. Adharma-Demerit.

Light and heat are considered as only different forms of the same substance, so also electricity and magnetism. The direct instrument of vision is a ray of light proceeding from the pupil of the eye to the object seen. This ray of light is not ordinarily visible, as the brightness of a torch is not seen when the Sun shines. This ray of light which is not seen in the sunlight, may be seen at night in the eye of a cat or other animal watching for its prey. Aakaasa (Ether) is uncompounded, infinite and eternal. It is not atomic (Vibhu). It is known only by inference. It has the quality of conducting sound which is caused by means of a portion of Ether (Aakaasa) confined in the hollow of the ear and endowed with an occult virtue.

MANAS.

The Manas (mind) is considered to be extremely small as an atom (Anu) and thus only one sensation is conveyed to the soul at one time. It is eternal and distinct from both soul and body, with which it is only conjoined.

GURUTVA.

Gurutva, (gravity) is the peculiar cause of a body falling to the ground. It effects Bhoo and 'Aapa' Dravyaas. Lightness is not a distinct quality but only the negation of Gurutva.

KAALA.

Kaala (time) is inferred from the relation of priority (Bhoota) and subsequence (Bhavishyat) other than that of place. This is marked by the association of objects with the Sun's revolution and

is measured by Kshana, Dina, Rutu, Samvatsara and so on.

THE THEORY OF ATOMIC AGGLOMERATION.

According to Vaiseshika Darsana the whole universe is constituted of atoms. "Kaarana Guna Poorvakah Karya Guno Drishatah" The properties that exist in the causative factor are found in the resultant factor. Every atom has some special properties and the properties of a substance which is constituted of these atoms would develop the same properties as are contained in the atoms.

In a big tank waves arise on its tops by winds. These waves are not structurally different from the water below. When you compare a bit of the wave to the huge quantity of water, that is contained in the tank, it is like a very small particle. However small they may be, these particles are the same as the water contained in the tank. Similarly, the whole *Brahmaanda* or universe consists of minute particles, which make up the whole.

There are two theories explaining how these particles combine with each other. One is called *Peelupaaka Vaada* chemical theory, and the other is called *Pittharapaaka Vaada*, physical theory.

Peelupaaka Vaada. (Chemical Theory)

Peelu means an atom, (Paramaanu). Two atoms combine together to form a "Dvyanuka". Three "Dvyanukaas" combine together and form "Tryanuka". Four 'Tryanukaas' combine to form "Chaturanuka". Since the atoms are mathematically the smallest entities, they have no sides. When one atom joins the other, they become one again, and thus they enlarge, and become "Tryanukaas, Chaturanukaas," Panchanukaas, etc. The whole world consisting of buildings, trees, mountains, stars, and everything else, is formed by different combinations of these atomic bodies. The differentiation in the colour and consistency, roughness or

smoothness etc. of different substances like pots and cloths is due to what is called "*Paakatheda*"—difference in chemical combination. For example, according to the Vaiśeṣika system, when a pot is baked, changes take place in its constitution just as they take place when cooking food. When these changes take place by the conjunction of fire, the substances which form the clay are reduced down to their "*Dvyanuka*" stage. Then the "*Dvyanuka*" stage is also destroyed. The atoms constituting the "*Dvyanuka*" separate and recombine into a "*Dvyanuka*" possessing different properties such as colour, touch etc. It takes nine moments for the consummation of the whole change. In the first moment, the "*Dvyanuka*" is destroyed. In the second moment, the original black colour is destroyed. In the third moment, the new red or other colour is generated by the contact with heat. In the fourth moment, by virtue of some unknown force from the conjunction of a soul possessing merit (i. e.) from a kind of initiative tendency in the atom for the production of a new substance, these atoms combine to form a new substance. The new substance is started. In the fifth moment, the atom separates itself from its old status (i. e.) from its former place. In the sixth moment, it cuts itself off. In the seventh moment, it combines with another atom. In the eighth moment, the two atoms combine and become "*Dvyanuka* again". In the ninth moment, the properties, such as colour which exist in the atom appear in the new "*Dvyanuka*". Thus, in these nine moments the dark and unbaked clay pot is converted into the red and baked pot. This transformation is caused by what is called "*Peelupaaka*,"—chemical change in the atoms of the original substance. This is according to Vaiśeṣika doctrine.

Thus the Vaiśeṣikas hold that when a jar is baked, the old black jar is destroyed, its several compounds of two atoms, &c...being destroyed; the action of the fire then produces the red colour in the separate atoms, and joining these into new compounds, eventually produces a new red jar. The exceeding rapidity of the steps prevents the eye's detecting the change of

the jars. The followers of the Nyaaya maintain that the fire penetrates into the different compounds of two or more atoms, and produces its effects on these compounds, and thereby changes not the jar but its colour etc. The jar is still the same jar, only, it is red but not black.

Pittharapaaka. (Physical change).

According to the Nyaaya system, it is considered that the transformation of one substance into another takes place by a physical change in the molecules. The pot when it is baked, changes its colour and other qualities without giving up its molecular structure. Pitthara means a pot. Since it is considered that the changes take place in the pot itself and not in the atoms, this theory is called 'Pittharapaaka Vaada'. The pot is the same as the one that is baked. It did not lose its identity. The different constituents or Pittharaas need not undergo destruction, but they undergo a transformation. A Pitthara (molecule) consists of two or more atoms. There are numerous pittharaas (or molecules) in the pot. Since everyone of the particles which constitute the pot is black, the pot appears to be black in the beginning. These particles change their colour when baked into red. And there are also other changes like roughness in their properties. The Nyaaya system says that whatever changes are said to take place according to Vaiseshika theory take place in the molecule only and that there is no need for the destruction of the molecules into their Atomic constitution. Both in the first and the second arrangement, the atoms are the same but they have only changed their chemical or physical character.

Take lime stone, coral and pearl - all these three yield lime, (calcium oxide) when burnt. But their medicinal and biochemical properties on living bodies are different. The pearl lime is known to be cooling whereas shell lime is known to be heating, caustic, and comparatively destructive to the living tissues. Charcoal, graphite and diamond are all made up of carbon. But they have different properties. It was recently demonstrated that particles of charcoal when mixed with molten iron and suddenly cooled to a very low temperature,

become changed into particles of diamond by a change in their molecular structure.

It is said in the Vedaas, that the whole universe is produced by the "Paaka" (chemical changes) caused by the rays of the sun.

"Sooryo marcechi maathalle Sarvasmaath bluvanaa thathi, Tasyaah paaka Viseshena." The purgative and other properties of croton on other drugs are of the atoms (peelus), contained in them.

This theory of the Nyaya Vaiseshika of the causation of the universe is called the Theory of Atomic Agglomeration in contrast with Parinaama Vaada - the Theory of Evolution and Vivartha - Vaada-the Theory of Illusion of the other Darsanaas. (see Saankhya and Advaita).

Influence of Kaala.

Kaala (time) is an entity that has to be taken into consideration when dealing with chemical or physical changes. Take for instance a raw mango. It may be ripened into a fruit either slowly or quickly according to the rapidity of Paaka or Bio-chemical changes that take place during the transformation of the raw fruit into a ripe one.

1. You may envelop the fruit in a heap of hay, thereby giving it the heat necessary for its ripening slowly and also to exclude to a certain extent the cold air, which retards the ripening.

2. You may place the fruit in the hot sun till it gets ripened.

3. You may keep the fruit in the hearth or a hot air chamber. Although the fruit gets ripe, by all the three processes the taste, colour and the other qualities differ to a great extent. This is due mainly to the time that is allowed for the chemical changes under the three different conditions.

Enveloped in hay the fruit takes its own time and a good taste and colour develop in it.

Expose it to hot sun the fruit ripens quicker but the qualities are different.

Expose it to the direct heat in the hearth, it may ripen very much quicker and has again different properties. In all these three conditions the main factor affecting the Paaka-chemical or Bio-chemical changes is time—Kaala. Thus the Hindu scientists considered Kaala one of the most important factors in those changes.

D I K.

Dik is inferred from the relation of Priority or Sub-sequence other than that of time. It is deduced from our notions of here and there. It is marked by our association with the four directions of East, West, North, and South—which again depend on the relation of the Earth's movement round the Sun. East is the direction which is towards sunrise—West towards Sunset - North and South are towards North and South poles respectively. We may count the directions as four or six if we take upper and lower as two directions. But Dik or space is one, Vibhu, all pervading and eternal.

Praachyaadi Vyawahaara Heeturdik

Saa Chaikaa Vibhvee Nityacka (Tarka Sangraha)

Dik or the position of atoms in space is also to be considered when their combinations and dis-integrations take place - For example - nearness of substances to each other or distance each from other makes a great difference in chemical combinations of different substances.

The relative importance of the position of the atoms in space and the influence of direction (North or South pole etc.) on them have also to be taken into account in addition to heat and time, . . .

Thus 'Heat' (Tejas) Kaala (time) and Dik (space) are therefore rightly included in Dravyas (substances) because they possess certain Gunas (qualities).

3. KARMA.

3. Karma - (Action) is the third category. It is divided into five kinds - (1) Utkshepanam-upward movement, (3) Aakunchanam-contraction (4) Prasāranam - dilatation (5) Gamanagamanam - motion in general.

4. SAMANYA.

Samaanya-The fourth category Samaanya (Community), is the source of our notion of genus. It usually devotes qualities common to many objects. This is also called Jaati. Samaanya is of two kinds, (1) the higher or genus (Para) and (2) lower or species (Apara).

5. VISESHA.

Visesha - (Particularity) denotes single or simple objects devoid of community. These are Soul, Time, Place and Aakaasa, and also Atoms in their ultimate form. This Visesha is the distinguishing feature of the Vaiseshika Philosophy. Its theory and doctrine is that all substances are composed of countless minute invisible atoms, from the combinations of which all forms of substances, physical and mental, arise and from the operation of which all phenomena take place. These combinations of the ultimate atoms are merely temporary and are subject to change.

destruction and alteration, so far as the combinations are concerned, but the individual atoms, of course, can neither be destroyed nor changed nor altered in their nature.

These atoms of Kanaada are similar to the corpuscles, Ions or Electrons of the modern western science.

6. S A M A V A A Y A:

6. Samavaaya - The sixth category or Padaardha of Vaiseshika is Samavaaya - (Co-inherence or inseparable connection). It denotes the connection of things that in their nature must be connected as long as they exist, as the yarn and the cloth, of which it is made. This inseparable union of Kanaada is rather of an abstract nature. Examples of Samavaaya are the parts and the whole, the quality and the object which possesses the quality, action and the agent, atoms and substance, subject and object etc - (Vaiseshika Sut. Ch. 1-11). In all these instances there is an inseparable connection between the members of each pair.

7. A B H A A V A.

Abhaava - A seventh Padaardha called Abhaava (Negation or non-existence) was added by later Vaiseshikas. The six categories mentioned above are 'Bhaavas' (existing ideas) and the seventh is the negation of all these six. If you have no 'Abhaava', you cannot get the know=

ledge of that which is not a thing. Example:—
the knowledge that there is no pot.

Abhaava is divided into two kinds:—

Samsargaabhaava and Anyonyaabhaava.

I. Samsargaabhaava is again of three kinds:—

(1) Praagabhaava-(Negation which has no beginning but has an end).

(2) Pradhvamsaabhaava -(Negation with a beginning but no end) and

(3) Atyantaabhaava-absolute negation.

(1) Praagabhaava is the negation of a thing antecedent to origination (i. e.,) before it existed. The negation of a pot before the pot is made. The negation ceases to exist as soon as the pot is made. It is therefore said to be without a beginning and with an end.

[2] Pradhvamsaabhav - The negation of a thing after the thing is destroyed. The absence of a pot when the pot is broken. The negation is represented by the pieces of the broken pot. Pradhvamsaabhaava is negation subsequent to origination of a thing. It has a beginning but with no end. It begins as soon as the pot is broken and there is no end of this Abhaava.

(3) Atyantaabhaava - (Absolute negation) means negation always. Example:- The son of a barren woman, the horns of the hare. These things never existed and never shall exist. This is without beginning and without end.

The above three Abhaavas are included in

Samsargaabhaava.

II. Anyonyaabhaaya-(Negation of identity) is only of one kind. In two things that exist one of these things does not exist in the other. In pot (Ghata), there is no existence of cloth (Pata) and vice versa.

Scope of Vaiseshika Darsana.

The scope of the Vaiseshika Darsana is the acquisition of correct knowledge of the reality of pain and its removal; "*Charama Dukha Dhvamsa Lakshano Mokshah Jaayati*," (Tarka Sangraha Deepika in Telugu P. 137)

Pain may be due to internal causes or external causes. Some kinds of pain may be removed by the Vaidya temporarily or even permanently but the pain caused by fear of death can be removed only by correct knowledge of the Supreme Being.

Whoever wishes to escape from the reality of pain and whoever wishes to know the means of such escape—should learn that the knowledge of the Supreme Being is the true means of such escape. We have the authority of the Vedas for this statement. Swetaaswatara Upanishad VI-20 says:-

"When men shall roll up the sky as a piece of leather

"Then shall there be an end of pain, without the knowledge of Siva" (Deva),

"*Yadva Charmavat Aakaasam Veshlayishyanti Maanavaah*

Tadaa Sivam (Devam) Avijnaaya dukkhasyaante bhavishayati".

That means that without the knowledge of God, destruction of pain is not possible. Knowledge of God is obtained by Sravana, Manana, and Bhaavana—hearing, thought and reflection of God. True Vaiseshika Siddhaanta is that Dukkha (pain) will be removed by correct knowledge of the six Padaardhaas (Categories).

Thought (Manana) depends upon inference (Anumaana), inference depends upon Vyaapti (Universal proposition) and the knowledge of Vyaapti depends upon the right understanding

of the six Padārdhas (Categories). Hence the saint Kanaada establishes the six categories in his tenfold treatise called Vaisheshika Sūtras. Kanaada is also called by another synonym 'Kanabhaksha'—which means 'one who feeds on Kāṇās or atoms.

According to the Vaisheshika, all objective knowledge consists in the perception of things in their three categories i.e. *Dravya*, *Guna* or *Karmā*. Of the three other categories *Saamaanya* abides in *Dravya*, *Guna* and *Karma*. *Saamaanya* is of two kinds 1. the Higher of Genus and 2 the Lower or Species. *Vishesha* abides in the nine eternal substances, (*Dravyas*). The sixth category is coherence by which the parts of certain inseparable things are held together in their respective places, as quality and the object qualified (*Guna-Guṇi*).

Saamaanya or community has been defined as the source of our notion of genus (*Jāti*). *Saamaanya* usually denotes qualities common to many objects and in its highest degree it expresses only existence (*Satta*), a property common to all *Bhavaas*.

* 'Category is a term employed in the science of Logic and is defined as one of the highest classes to which the objects of knowledge or thought can be reduced and by which they can be arranged in a system; an ultimate conception. The term implies something absolute in nature, and not hypothetical or relative or admitting of exception; something final. Aristotle made ten categories viz. 1 Substance (*Dravya*) 2. Quantity (*Parimaana*), 3. Quality (*Guna*), 4. Relation (a kind of *Samavaya*). 5. Action (*Karma*), 6. Passion (a *guna* of the mind). 7. Time (*Kāla*), 8. Place (*Dik*), 9. Situation (*Sthiti* - a condition of the mind or place) 10. Habit (*Saatmyata*).

This school of philosophers distributed all the objects of our thoughts and ideas into the above genera or classes whereas Kanaada divided them into six categories viz., *Dravya*, *Guna*, *Karma*, *Saamaanya*, *Vishesha*, and *Samavaya* and distributed everything in the world into these six groups.

...Saamaanya enables different things to be denoted by one name. 'Saamaanya meka tvakaram' (Cha. Sut. 1-45). Saamaanya is that (dharma) which makes many things into one. Saamaanya is always responsible for increase of the bhaavas concerned whereas *Vishesha* is responsible for decrease of the same. In a case where *Saamaanya* and *vishesha* bhavas (they may be *Dravyas*, *Gunas*, or *Karmas*) come together in exactly equal proportions, there is neither increase nor decrease. This is called the restoration of *pravritti* or equilibrium. (*Pravritti rubhayaasya*. Cha. 1-44-Ibid)

For example, when we see a number of cows, each individual cow is denoted by the word cow. But when we are dealing with a number of cows and a number of other animals, having distinguishing properties from the cows, we recognise the *Gotwa* (cowness) and speak of the class of cows as *bovine*. Similarly when we see a number of horses, we recognise the *Aswatwa* (Horseness) i. e. the *Dharma* or properties common to all horses and classify them into the Equine class. But when we have to group the cows and horses together, we denote the greater group by the Animal class of *Jantutwa* and animalness is their common *dharma*. In this manner the grouping may go on by classifying all Bhaavas (*Dravyas*, *Gunas*, and *Karmas*) into larger or smaller groups or orders, genres and species according to their common *dharma*s (individual peculiarities or factors). The larger grouping is denoted by *Para Saamaanya* and the smaller grouping by *Apara Saamaanya*. The largest grouping of all *Dravyas*, *Gunas* and *Karmas* ends in only one group denoted by the word *Satta* i. e. existence. *Saamaanya* is thus classified into two kinds viz. *Para Saamaanya* and *Apara Saamaanya*. *Para* signifies distant or greater groups and *Apara* nearer or smaller groups. Whereas *Saamaanya* is responsible for increase of the number of the constituents of each group, *Vishesha* is responsible for decrease in the number of the constituent parts.

"Saamaanyam *Vridhhi* *Kaaranam*,

Hrasahetutah Visheshascha,

Pravritti rubhayaasyatu.

(Sc. 1-44, Ibid)...

The above hypothesis of things increasing by addition of similar things and decreasing by the addition of dissimilar things and of the restoration of equilibrium by the union of similar and dissimilar things in exact proportions is one of the fundamental hypotheses on which the science of Ayurveda is based.

According to Vaiseshikas, Dravyatwa (Substantiality) is eternal, although the Dravyas (substances) themselves are some of them eternal (like Aakaasa) and some of them are transitory (like lotus). Dravyatwa (jaati) exists in intimate (Samavaaya) relation with the eternal Aakaasa, as well as with the transitory lotus but Dravyatwa does not exist in intimate relation with gandha (smell) because gandha is a guna (quality) and not a dravya. Dravya and guna have however intimate (Samavaaya) relation between themselves as Guni-Guna. Again Gunatwa is the Saamaanya Dharma of Guna and Karmatwa is the Saamaanya Dharma of Karma. Satta (existence) is the Saamaanya Dharma of all the three namely, Dravya, Guna and Karma. But as the Karmas are all transitory, Karmatwa is only found in the Anitya (transitory) state. Dravyatwa and Gunatwa are Nitya. We have already said that Saamaanya is of two kinds viz. Para is higher grouping and Aparā, lower grouping. Para Saamaanya may be composed of Dravya and Guna or Guna and Karma or all together. Aparā Saamaanya is composed of comparatively smaller groups. Grouping and regrouping of Dravyas, Gunas and Karmas in higher or lower orders and species are all included in this Para and Aparā classifications.

Visesha or particularity denotes single or simple objects devoid of community. These simple objects are 1. Soul, 2. Mind, 3. Time, 4. Space, 5. Aakaasa and 6-9 the Atoms of the other four Bhootas—Pridhvi, Aap., Tejas and Vaayu in their ultimate forms.

Viseshaas are Ananta (innumerable). They are indivisible because they are countless and infinite. Viseshaas being single, they have no genus. Take the Soul, ether, time and space. They are Vibhu, (i. e.) infinite. Take the Atomic (anu) mind

or the atoms of the four remaining *Dravyas*, *Prithvi*, *Ap*, *Tejas*, and *Vaayu*. They are also indivisible because they are supposed to be *Ne plus ultra*—there is nothing further. They have reached the utter-most point and as they have no parts, they are what they are by their own indivisible nature. (Baliantyne translated) *visesha* as the ultimate difference.

The sixth category *Samavaaya* 'is' co-inherence or inseparable connection of things that in their nature must be connected as long as they exist. *Samavaaya* has no intimate relation (*Samavaayatva*) with itself i.e. it is not possible to group *samavaayas* together into a group or community as we do with *Dravyas*, *Gunas* or *Karmas*. *Samavaaya* is different from *Samyoga*. *Samyoga* or conjunction of things, being a *guna* has *gunatwa*. *Samavaaya* belongs to the 6th category and *Samyoga* belongs to the 2nd category, viz., *Guna*, (see above).

Samavaaya Sambandha abhaavat,

Samavaayo na Jaatih.

Both *Samavaaya* and *Visesha* are indivisible. *Samavaaya* is always one and is therefore indivisible, whereas *Visesha* is *Ananta* (infinite) and is therefore indivisible.

One must be able to use off-hand the intricate knowledge of the six words (*Padaardhas*) any where and at any time. These words are throughout *Aayurveda* used as the fundamental means of knowledge. Whatever other descriptions are found any where, without the use of these words, they are only elaborations of these six basic ideas.

* *Sarvadarsana Sangrah*. English, P. 148.

The extracts given below are taken from the Cultural Heritage of India Vol. I. We acknowledge our gratitude to the publishers.

[III]

NAVYA NYAAYA.

[CONTENTS :- Navya Nyaya-Synthesis of Nyaya and Vaiseshika - Survey of its Epistemology - Hetvaabhaasas-Anaikaantika - Viruddha - Asiddha - Satpratipaksha - Baadhita-Linguistic Problems - Upamaana - The place of God in the system of Philosophy-In the Vaiseshika Sutras - In the Nyaya Sutras - Vaatsyaayana - Motive for Creation - God an intellectual principle - God, the Supreme Ruler - Logic / Proof of God - Body of God - Relation of Body to Psychological Activities - God, An Indisputable Logical necessity - The Law of Karma-God, an Eternal Unifying force - God is One-The Worship of God].

The system of Kanaada was later combined with the system of Nyaya and became one system. It is called Navya - Nyaya or Tarka Saastra.

Although in the earliest stages of their inception the schools of Nyaya and Vaiseshika held independent positions both in epistemology and metaphysics, *it was recognized from the very

* Metaphysics is the science that seeks to know what it is that really exists. It embraces Psychology, Ontology and Epistemology.

Psychology is that branch of knowledge which deals with the human soul (psyche) : also that knowledge of the mind which we derive from a careful examination of the facts of consciousness; the natural history of the mind.

Ontology (ontos being) : The doctrine of being. That part of metaphysics which investigates and explains the nature of all things or existences, treating of whatever does and can exist.

Epistemology (episteme-knowledge) The theory of the method or ground of knowledge.

The words ontology, epistemology and metaphysics are often used synonymously.

beginning that the two schools had very much in common and that their differences were of minor importance. The later fusion of the Vaiseshika metaphysics with the Nyaya epistemology was not an arbitrary or unnatural attempt at a *rapprochement*, but was dictated by an inner logical necessity of giving a complete philosophy of realism, with the deficiencies of each being made good in a well-rounded synthesis.

Though the professed objective of both the systems is to provide a clear cut formula for the achievement of salvation and freedom from the limitations of personal existence, this ultimate problem of salvation is forgotten and shoved into the back-ground, for the time being, in the zeal for philosophical speculations.

Of the 16 Padaardhas of Nyaya, only the first one, namely Pramaana-the approved sources or instruments of knowledge received the most elaborate consideration at the hands of Gangesa in his Tatwa-Chintaamani, which forms the main foundation of Navya - Nyaya. Laterly, the interests of Navya - Nyaya in Nadia (Navadweepa) were accordingly of the nature of epistemological enquiries, and the interests in metaphysics were purely of subsidiary character. The main energies were directed to questions of practical importance such as proper guidance of philosophical debates.

SYNTHESIS OF NYAAYA AND VAISESHIKA.

In the course of developments, the Nyaya and Vaiseshika schools were wedded into one system

and produced a well rounded compact and consistent philosophy. The four Pramaanas of the Nyaaya system, were accepted by the Vaiseshikas and the six padaardhas of the Vaiseshika system were accepted by the Naiyaayikas.

The prestige and honour which Nyaaya philosophy enjoys in the present day are entirely due to this happy synthesis of Vaiseshika metaphysics and Nyaaya epistemology, which made this branch of philosophy fuller, richer and more consistent. The Vaiseshika philosophy is poorer in its epistemological interest and is pre-eminently metaphysical, and contrariwise Nyaaya is pronouncedly lacking in its metaphysical interests and its strength lies in its logical and epistemological contributions. A combination of the two was a logical necessity.

A Survey of its Epistemology.

Nyaaya philosophy grew in its strength and volume in consequence of its fight with rival Buddhistic schools. Gautama's epistemology and logic as developed by Vaatsyaayana in his Bhaashya were mercilessly attacked by Dinnaaga (Buddhist) and their prestige suffered a rude shock. This gave the occasion to Uddyotakara to write his Nyaaya-Vaarttika. Uddyotakara in course of his comments criticized Vasubandhu and Dinnaaga and defended the Nyaaya position. Dharmakeerti, Dharmottara and others took up the challenge and showed the weakness and inadequacy of Uddyotakara's defence. Next came Vaachaspati Misra who again gave replies to the animadversions of the Buddhist philosophers and the defence of the Nyaaya school of thought was carried forward by Jayantabhatta, Sridhara and Udayana. After Udayana we do not hear of any Buddhist philosopher who caused trouble to orthodox systems. Even a survey of the works of these writers will convince the reader how keen and acute was the fight that was carried on between the two rival schools of thought. The result was precision of definitions in which every word, and every particle, was duly measured and

had to be defended, Nyāya in one sense came to be regarded as the science of definitions, the importance and necessity of which are now coming to be recognized in modern European philosophy on account of the attacks of Neo-Realists of Europe and America. Every concept has been accurately defined and there is no room for doubt or speculation as to the meaning and purpose of the philosophical arguments. Clarity of thought and accuracy of expression have become the characteristic features of works on Nyāya philosophy and of other schools as well owing to the preponderating influence of Nyāya speculations on the course of philosophical thoughts of India.

It is not a matter of surprise therefore that the scholarship of a student of Indian philosophy of whatever school it may be is looked upon with scepticism unless he can produce a proof of his acquaintance with the Navya Nyāya speculations.

The greatest achievement of Gaṅgeśa consists of the marshalling of the arguments of all previous writers in his work with an accuracy and ingenuity which evoke spontaneous admiration. In a short compass he has given us the best and solidest fruits of the labours of past masters and focusses the attention of the student on the most fundamental and characteristic contributions of the school. Naturally this work alone has come to monopolize the attention of later students and commentators.

Gaṅgeśa's main purpose is to treat of the four Pramaṇas—Pratyakṣa (perception), Anumāna (inference), Upamāna (comparison) and Śabda (verbal testimony).

It is on the chapter of inference (anumāna) that Gaṅgeśa and the later writers have shown their best ingenuity. The conditions of inference have been thoroughly analysed and explained. Inference is defined to be the judgement produced by the knowledge of the minor premise* (Pakṣa-dharmata) qualified by the knowledge of the universal proposition (Vyāpti) the

* Premises are presumed conditions which form the basis of the arguments.

major premise, which states the connexion between two terms in their universal reference. This universal connexion is termed *Vyaapti* and a long discussion of the concept of *Vyaapti* and its diverse definitions is undertaken.

This chief value of *Nyāya* philosophy consists in its contributions to method and terminology, which have been invariably adopted by all other schools of thought. The consequence has been that whatever school of thought one may follow and whatever may be one's philosophical predilections and convictions, one must speak in the language of *Nyāya*.

Hetwaabhaasa (Fallacies). *
The Indian logician has furnished the evidence of his penetrating insight and critical observation and his findings will be hailed as astonishingly original contributions, when dealing with fallacies. Hetwaabhaasa. The study of fallacies in standard works on logic has been a favourite and useful pursuit from very old times both in Europe and India. Perhaps the necessity of exposing fallacies in the arguments of the opponent proceeded from the systematic and scientific study of logic as a separate science and discipline. Many of the fallacies treated of in standard works on European logic are not different category by Indian logicians. The *Nigrahasaṅgana* (grounds of defeat) are rightly believed to form a wider class which comprehends logical fallacies (*hetvabhasas*) in their scope as a particular variety and were never confounded with purely logical aberrations. The fallacies, which have been called fallacies *in dictione* by Aristotle and which have their origin in ambiguity of language, are not regarded as fallacies.

* The following extracts on fallacies are taken from the valuable contribution of Sri Satkavi Mukharjee M. A. Ph. D. Lecturer in Sanskrit, Philosophy and, Pali... Calcutta University to the Cultural Heritage of India-Ramakrishna Matt.
Compare Charaka's classification-Vimaana Ch. 8.

proper by Indian logicians and they have been judiciously placed under the head of *Chhalas* (quibbles). Many of the fallacies of the *extra dictionem* variety also are not regarded as fallacies of reason and they may be placed either under the head of quibbles or that of *nigrahasthaanas*, which are symptomatic of other than logical delinquency. The fallacy of *ignoratio elenchi*, which consists in proving another conclusion than what is intended, will be subsumed under the head of *arthaantara*, a variety of *nigrahasthaana*, which serves to show that the arguer has no clear grasp of the issue. *Hetvabhaasas* or false reason are precisely those fallacies in middle terms which when discovered are found to lack any bearing on the conclusion sought to be drawn. A study of fallacies in a work on Logic is justified on the ground that it contributes to the discovery of truth or defeat of the opponent by creating a habit of mind to avoid or to discover the flaws in our reasoning.

A *hetvabhaasa* is defined to be a false probans (middle term) the discovery of which works as a deterrent towards inference; in other words, it is what makes inference impossible and illegitimate. A *hetvabhaasa* may be regarded either as a false reason (*hetu*) or a defect vitiating the reason. Whichever view may be taken of the nature of a *hetvabhaasa* the undeniable fact remains that the concept of *hetvabhaasa* (fallacy) does not extend to any defect or shortcoming or a personal nature and strictly stands for those objective defects alone which obstruct the process of inference. Previous conviction of the conclusion is an obstacle to inference and according to the definition it should be regarded as a case of fallacy. But that is not the case. Concept of fallacy does not include the cases which serve as impediments to inference only under definite conditions and cease to function as deterrents when those conditions are removed. A previous knowledge of the conclusion does not operate as a bar to inference when it is accompanied by a desire for inferential proof of the otherwise known thesis and

so it does not fall under the category of a fallacy. The definition, however, covers the accredited cases of recognized fallacies which according to the Naiyaayika are of five different types, viz (1) *anaikaantika* (the inconclusive probans (middle term) lacking invariable concomitance with the probandum (major term)); (2) *viruddha* (the contradictory probans which is invariably concomitant with the absence of the probandum; (3) *asidha* (unproven probans); (4) *satpratipaksha* (the counter-balanced probans); and (5) *badhita* (the contradicted probans). The inconclusive (*anaikaantika*) probans thwarts the process of inference by violating the universal concomitance (*vyaapti*), which is one of the conditions of inference. The frustration of inference may be direct or indirect through the violation of the conditions of inference. Now, the conditions of inference are (i) the universal concomitance of the probans with probandum; (ii) the subsistence of such probans in the subject—which is expressed in the minor premise. The combined product of these two premises is the synthetic judgement (*paraamarsa*) which immediately leads to inference of the conclusion. If by reason of any defect the synthetic judgement fails to materialize, the conclusion will not follow and a deadlock will be the result.

Anaikantika

(1) The first type of fallacy (*anaikaantika*) admits of three sub-divisions, viz (i) the common (*saadharana*); (ii), the uncommon (*asaadhaarana*); and lastly, (iii) the inconsequential (*anupasamhari*) [1] The common inconclusive probans is one which is found to co-exist with the probandum [*saadhya*] and the absence of the probandum [*saadhyabhaava*] alike. It violates the condition of necessary universal concomitance which is fulfilled when the probans is found to be invariably concomitant with the probandum and to be absent in a locus wherein the probandum is absent. In other words, the concomitance must be attested both in agreement and difference. The common inconclusive fallacy is illustrated in the following argument:

Word is imperishable, because it is a cognizable fact. The concomitance of cognizability with imperishability is not necessary and does not exclude the opposite possibility. Even perishable things are cognizable. So the probans 'cognizable' is inconclusive, being common to perishable and imperishable things alike. It is fallacious because it obstructs inference by violating the condition of necessary concomitance. [ii] The fallacy of uncommon inconclusive probans thwarts inference by thwarting the ascertainment of the concomitance in agreement, which is a necessary condition of inference. Word is imperishable, because it is a word. The hill is possessed of fire, because it is a hill. These arguments are illustrations of the aforesaid fallacy, because the concomitance between the fact of being a word and being imperishable is not capable of being ascertained. [iii] The inconsequential inconclusive probans arises when the subject is the totality of existent things and the probans and the probandum are absolute universal concepts, as for instance in the argument, 'All things are namable because they are cognizable.' There is no case left over where the concomitance between the probans and probandum can be tested as all existents have been included in the denotation of the subject. This sub-species of fallacy however has been a subject of heated controversy and Gangesa succeeds in vindicating this fallacy on the psychological ground of failure of a knowledge of universal concomitance, the failure being due to the absence of an accredited example where the concomitance can be ascertained.

Viruddha.

[2] The contradictory probans [*Viruddha*] being invariably concomitant with the contradictory of the probandum contradicts the cognition of the necessary concomitance of the probans with the probandum and thus thwarts inference by removing one of its conditions.

Āśiddha.

[3] '*Āśiddha*' [unproven] admits of several subdivisions, varying with the terms of the syllogism that may be unproven,

[i] The subject may be a fiction; and this would involve the fallacy of the *unproven subject*, (*āśrayasiddha*). The argument, 'The golden hill is possessed of fire, because it is possessed of smoke,' is abortive, inasmuch as no synthetic judgement cognizing the presence of smoke-concomitant-with fire in a fiction is possible, while this judgement is invariably the immediate cause of inference, [ii] There may be a case of *unproven probans* (*svarūpasiddha*) where the probans is known to be non-existent in the subject, as in the argument, 'The lake is on fire, because it is possessed of smoke.' The probans 'smoke' does not exist in the subject 'lake' and this affords an illustration of the fallacy of unproven probans. [iii] There may be a case of *unproven probandum* (*sādhyasiddha*) as in the argument, 'The hill is possessed of golden fire, because of smoke.' The fallacious character of the unproven probans, and the unproven probandum is evidenced by the failure of the synthetic judgement, owing to the absence of the probans in the subject in the former and the absence of the probandum in the latter. The synthetic judgment has for its constituent terms the probans, the probandum, the concomitance between them and the subject as qualified by such probans, and the absence of any one of these factors will make the judgement and through it the inference an impossibility. The same consequence arises when the probans is qualified by a fictitious or superfluous attribute. Hence golden smoke has no probative value and even blue smoke is no proof of fire, as concomitance with fire is understood in smoke in its simple character of being a smoke, and not as blue-smoke. The probanses under discussion are regarded as fallacious, as they preclude the knowledge of concomitance and through this failure, the synthetic judgement (*paraamarsa*) and inference (*anumiti*), are rendered impossible.

Satpratipakṣa.

(4) The counter-balanced probans (*satpratipakṣa*) is one which is vitiated by a counter reason advanced in a separate argument to prove the contradictory of the thesis sought to be proved by it. To take a concrete instance, the argument 'word

is imperishable, 'because it is amorphous like space' is counterbalanced by the argument 'Word is perishable because it is a product like a jar.' The first probans 'amorphous' is contradicted by the second probans 'product.' The result is a deadlock, as one probans is offset by another and consequently no inference is possible. The difference between the contradictory and the counterbalanced probans is this that the opposite thesis is proved by a second probans advanced in a supplementary argument in the fallacy of the counterbalanced probans, where as in the former fallacy the self-same probans proves the opposite thesis and is further instrumental in proving the incompetence of the arguer in employing a probans to prove a thesis which proves the reverse of it.

Baadhita.

The fallacy called *baadhita* (contradicted) arises when the absence of the probandum in the subject is ascertained by means of another evidence. Thus, for example, when a person would like to argue, 'Fire is not-hot because it is a substance and all substances such as water, earth and air are known to be not-hot, the probans employed will be a contradicted probans. Fire is known to be hot by direct perception and this directly contradicts the inference. The general definition of fallacy applies to this case *a fortiori*, as it thwarts inference directly. In fact, the contradicted probans and the counterbalanced probans are cases of direct fallacy as they thwart inference proper and the other fallacies are indirect as they frustrate inference only by thwarting the instrument (*vyaaptijnana*) or its operation in the shape of the synthetic judgement (*paraamarsa*).

This fallacy, however, is not admitted by the Buddhist and Jaina logicians as a fallacy of probans; they would rather believe it to be a case of false probandum (*pakshaabhaasa*). Others again have contended that this is not an independent fallacy and the failure of inference is due to the presence of other fallacies. Thus, for instance, if the probans is found to

be non-existent in the subject, the fallacy would be a case of 'unproven probans.' If it is existent in the subject, it will be a case of inconclusive probans, as the concomitance of the probans with the probandum will be found to be absent in the subject itself by means of perception and the like. The Naiyaayikā meets these contentions by appeal to psychology. The sense of contradiction is different from that of non-concomitance. Again, when a person argues the presence of odour in the earthen jug at the very moment of its origination, the fallacy becomes a case of purely contradicted probans. A substance remains divested of its attribute at the moment of its origin and comes to be vested with it only in the second moment. The probandum 'odour' is predicated of the earthen jug at the moment of its origin and this is contradicted by the law of causality—the jug being the cause of odour cannot synchronize with the effect. Considerations of space prevent us from entering into further controversy over the subject and our purpose will be fulfilled if this brief discourse serves to stimulate the interest of the reader in the speculations of the Naiyaayika.

Linguistic Problems.

The Naiyaayika made his own contributions to the study of linguistic problems. Language has been studied in India both in its phonetic and semantic aspects. In the realm of semantics, so far as the logical value of import of terms and propositions is concerned, the Grammarians, the Meemaamist and the Naiyaayika have each their own views, which are in sharp conflict with one another. There is a discussion of the expressive powers of words, of the objects denoted, of the meaning of the suffixes, the syntactical relations and the resultant verbal judgement. These linguistic enquiries have not only achieved results which throw light on the structure of the Sanskrit language, but have also led to the discovery of universal laws which will apply to all the languages of the world.

Upamaana.

Comparison (*upamaana*) is a special kind of *pramaana* and there is a difference of views between the Naiyaayika and Meemamsist both in regard to their nature and function. The Naiyaayika thinks it necessary to requisition the aid of this cognitive instrument when a person has to affix verbal label to an unknown entity from analogy. To take an instance: A person is told that there is a wild animal called *gavaya* which closely resembles a cow. It so happens that the person so informed goes into a forest and actually sees a *gavaya* and then, recognizing its close resemblance to a cow, he recollects the words of his informant and at once concludes that the animal is *gavaya*. The designation of the animal as *gavaya* is made possible only by means of *upamaana*, a separate source of knowledge, and neither by perception nor by the recollection of the informant's testimony. Whatever may be its logical value, which has been challenged by rival philosophers, it must be admitted that comparison, as a proof has such a limited scope and its achievement is so meagre that it can be safely dispensed with in a scheme of epistemology. The centre of interest is found in the three other *pramaanas*, of which again *anumaana* and *shabda* have come to monopolize the entire attention of later students.

The Place of God in the system of Philosophy.

It will not be possible within the limits of this paper to discuss all the metaphysical problems that have been broached in the *Sootra* and elaborately developed in the subsequent exegetical literature. We propose to deal with the following fundamental problems: the position and nature of God and the relation of God to the individual souls and the world.

The *Nyaaya-sootra* like the cognate *Vaisesika-sootra* postulates the ultimate reality of atoms as the material cause of the world and God is rather the organizer of the world-order. The world-process proceeds in cycles and so far as its

cyclic existence is concerned it is without a beginning and is coeval with God. The individual souls are eternal entities dating from a beginningless time and so have a parallel existence with God and the world. The Nyāya-Vaisheshika school is in this matter of beginningless creation fully in agreement with other Indian schools of philosophy. In fact, the doctrine of beginningless existence of the individual souls together with the cyclic world-process is a fundamental postulate of most of the schools of Indian philosophy.

Unless we accept position of unqualified scepticism or absolute illusionism, we have to admit the existence of a timeless entity, be it God or time or atoms or the individual souls. It is generally accepted in Western philosophy that the soul is immortal, but its immortality is not clearly defined as existence through all time, but rather as existence after death. If the soul is denied pre-existence and is believed to come into being with the birth of the present body, it becomes difficult to believe in its endless future existence. It is a truism that things that have a definite origin are liable to destruction. And so unless we are prepared to accord a timeless existence to the soul, it will not lie in us to assert its immortality categorically. Again, God is at any rate believed to be a timeless entity and if God is by nature an active principle, His activity too will be co-eternal with His being and it must express itself in the process of creation or destruction, and whatever may happen to be reasonable to predicate of God in the way of His activity, it must be supposed to exist through all time. Then again, the individual selves, who are *prima facie* supposed to have a somewhat independent existence apart from God, cannot be supposed, without giving rise to absurdities, to have begun their career from a definite point of time. If they are supposed to be created by God in time and as such to be destitute of a pre-existence, no proof can be put forward to establish their immortality which is the accepted position of most of the philosophers of Europe, barring of course the materialists and sceptics.

In the Vaiseshika Sootras.

The Nyaaya and Vaiseshika schools are zealous advocates of supreme authority of the Vedas in the matter of religion and though they do not believe either in the eternity of word-essence or the uncreated character of the Veda like the Meemamsaka there is no explicit statement of God as the author of Vedic revelation in the *Sootra* and this seems to be curious, inasmuch as the authority of verbal testimony, not excepting the authority of the Veda, is derived from the veracity and infallibility of the speaker or writer. In the *Bhaashya* of Vatsyaayana too there is no clear reference to the divine authorship of the Vedas, although Vaatsyaayana is a staunch believer in the existence of God. In the *Vaiseshika sootra* (II, i. 18) the authorship of the Vedas is attributed to persons of superior wisdom, who are said to be possessed of the power of direct intuition of supersensuous things spoken of in the scripture. In the aforesaid work again (VI, v. 1-4) the Vedic sentences are said to be the product of intelligent persons who had first-hand experience of the facts. Now there is no decisive evidence, so far as the wording of the *sootras* is concerned, which can enable us to conclude that the *Vaiseshika Sootra* definitely and clearly assigns a place to God in the scheme of metaphysics.

In the Nyaaya Sootras.

The evidence of the *Nyaaya-sootra* too, is not more definite and there is room for speculation that these systems were, at any rate in their period of inception, without definite predilection or commitments in favour of God. The *sootras* 19-21 of chap. IV, sec i, in the *Nyaaya-sootra* are the only textual passages which allude to God as the creator of the world. But the first *sootra* which speaks of the inadequacy of the individual's *karma* (moral actions) as the causal principle and makes God the creator of the world, is treated of as the *prima facie* view, which is rejected in the next *sootra*. The third *sootra* in the

present context is interpreted by Vaatsyaayana as establishing the necessity of God's agency. The whole discourse can be summed up in the following words: The actions (karma) of men are not the self-sufficient cause of the world, and so for the creation of the world we must postulate the agency of God. The answer to this contention is that this position cannot be maintained. If the actions of men were immaterial and God alone was the sufficient cause of the world-order, there would be no *raison d'être* for moral activity. But we cannot conceive that results can take place without previous deeds. The third sūtra "tatkaaritatvaada hetuh," has been interpreted by Vaatsyaayana in the following way: The actions of men are by themselves incapable of producing their fruit, but these are made fruitful directly by the agency of God. So the previous argument is inconsequential. The results of this discourse, as interpreted by the scholiast, seem to establish the fact that for the creation of the world God's agency is indispensable, as it is God alone who can dispense the rewards and punishments proper to men's actions in previous lives. But men's actions are not sufficient to produce their results which are realized in the creation of the world only because there is an omnipotent and omniscient Being behind them as the judge and ordainer of the fruits. So actions too are contributory factors to creation, but the direct agency is in the hands of God.

But this is not the only possible interpretation. The Vṛtti-kaara has given an alternative explanation which entirely dispenses with God's agency and seeks to explain the failure of men's actions as due to the absence of previous merit (*adishla*). The divergence of interpretation, which is made possible by the cryptic language of the sūtras, leaves room for honest doubt whether the admission of God into the architectonic plan of Nyaaya-Vaiseshika metaphysics is strictly demanded by a logical necessity. Moreover, the introduction of this question of God's agency into the discussion of origin of the world is made by way of incidental reference in the Nyaaya-sūtra and cannot be

regarded as clinching the entire dispute. The purport of the sootra seems to be to wage a crusade against those theories which denied the efficacy of *karma* and hence the moral foundation of the world-order.

In the later Nyaaya Vaiseshika literature.

But in spite of the fact that the sootra literature is obscure and non-committal on this vital issue, the later Nyaaya-Vaiseshika literature beginning with Vaatsyaayana and Prasastapaada and down to the latest developments in the Nadia school is noted for its staunch defence of God's existence against the attacks of atheistic schools and the Nyaaya Vaiseshika school has rightly come to be respected as the masterful champion of theism.

Vaatsyaayana

Vaatsyaayana holds that God is a soul *primus inter pares* although distinguished from ordinary souls by reason of the absence of impiety, error and inadvertence and the eternal presence of superabundant righteousness, pure knowledge and supernatural powers by virtue of which he is capable of creating the world by a mere fiat of the will. He is the shelter of all creatures and protects all beings like an affectionate father. He is possessed of eternal knowledge of all things. God is not a simple existent without any characteristic as an uncharacterized entity is only a conceptual fiction.

Vaachaspathi Misra.

Vaachaspathi Misra gives voice to a possible objection to the possession of superabundant mercy by God on the score of the presence of undisputed suffering and pain in the created world. The usual explanation of the inequalities in the world order by reference to the unequal values of the past actions of individual souls is but a poor defence, inasmuch as these actions are not self productive of their results and if God abstains from doling out the fruits of actions, the world-order would be destitute of the imperfections and limitations that are unfortunately ruling rampant. Vaachaspathi answers the objection

with his usual boldness. Although God is all-powerful and there is no limit to His mercy He cannot subvert the moral laws, which are by their nature immutable. God's omnipotence is subject to the supremacy of the moral law and the moral law is rather the law of His own being and also of the being of individual selves. There can be no escape from the consequences of moral actions except by enjoyment thereof. Man remains unfree so long as he is not absolved from the bonds of actions, good or bad, and the creation of the world is solely motivated by the supreme desire of God to create opportunities for the individual selves to work off the load of their actions. Suffering is not an unmitigated evil. It serves to make men feel disinclined to the things of the world and helps them to realize the vanity of worldly pleasures. This detachment and disinclination is the condition precedent for all spiritual progression, as it induces man to contemplate the means of escape from the worries of transmigration and he finds the means in the philosophic realization of the true nature of the self and the world and their mutual relationship. So suffering is a blessing in disguise. Unalloyed pleasure on the other hand would make a man forget the highest interests of life and its true mission and degrade him to the rank of the lowest brute. Suffering is thus a propaedeutic discipline and a necessary preparation for the achievement of the highest goal, viz. unfettered freedom, the *summum bonum* of life.

Motive for creation

Another difficulty is raised: 'Why should there be a will to creation at all? All activity is normally motivated by some ulterior purpose of satisfying a need either in the way of acquisition of an advantage or avoidance of evil. In the case of God no such motive can be supposed to set free an activity, as He is *ex hypothesi* free from all disadvantages and is self-sufficient and self-satisfied. A God with an unsatisfied want will be a contradiction in terms. It has been maintained that God engages in creative activity in a sportive mood. Crea-

tion is but a game and pastime with Him and no question of motive, therefore, can be argued as necessary. But Uddyotakara refuses to be convinced by this argument as even a play is not a motiveless activity. It is resorted to only with a view to enjoyment of pleasure which is derived from it and also because abstention from play causes uneasiness to those who are lovers of sports. But such a contingency cannot be conceived to be possible with reference to God, because He is absolutely free from all shades of uneasiness and worry. The theory of playful activity, therefore cannot be regarded as a satisfactory explanation of God's creative impulse. The second theory that God's creative activity is inspired by a desire for demonstrating His powers and glory in and through the inconceivable varieties and complexities of the created world does not seem to stand a better chance of success. The question arises why should He be eager to give a demonstration of His glory? Certainly God does not gain any advantage from His adventure, nor do we conceive of any possible loss on His part if He ceases from this enterprise. If any advantage could accrue, God would be a lesser God—in other words, would cease to be God. What then is the explanation? No explanation can be offered beyond positing that it is God's nature to do so. Cosmic activities are an essential part of His being and Godhood minus cosmic functions is an unintelligible fiction. It may be interesting to observe in this connection that Gaudapaada too in his *Maandookya Kaarikaa* has summed up these views in a couplet and draws the same conclusion with Uddyotakara that it is the essential nature of God to engage in creative activities, as no motive can be alleged with reference to one who has no unsatisfied want. There can be no questioning again with regard to ultimate facts and constitution of things. It is absurd to interrogate about the nature of even material objects as to why they should behave in the peculiar way they do and not otherwise. God is a dynamic principle and His dynamism is manifested in His cosmic activities and it does not leave any

room for speculation as to why God should be dynamic and not be quiescent and inactive. The ultimate nature of things can be understood only from observation of their behaviour and not *a priori*. So no question of motivation is either legitimate or profitable.

God-an intelligent Principle.

But the opponent raises another objection. Granted that God is dynamic by His very constitution and nature, but this would make His activity a perpetual necessity, since one cannot resist one's nature, and perpetual cosmic activity would make the periodic dissolution of the world-process an impossibility. Moreover there would be simultaneous creation of all objects, but this is opposed to our experience. Things are produced on a graduated scale and the process of creation and dissolution, of distribution and redistribution of causal energies is attested to be the ruling order by scientific researches and popular experience as well. Uddyotakṛta in reply observes that this objection would be insurmountable if the ultimate principle were conceived to be a blind force without intelligence and provision. But God is an intelligent principle and creates those things for which He thinks that there is an occasion and necessity and His cosmic activities although not compelled by an external necessity, are conducted and guided by a moral self-urge which takes the direction best calculated to bring about the deserts of actions accumulated by individual souls, in pursuance of intrinsic spiritual laws which have their seat in the fundamental morality and the spiritual nature of God and the souls, and are unfolded in the spatio-temporal order of the universe. So no such consequences are possible.

God-the Supreme Ruler.

God again is the supreme ruler of the universe and this supremacy is co-eternal with His being. His powers are infinite and unlimited. Ordinarily power is acquired by moral excellence which again is achieved by moral exertion and activities. If God's powers were co-eternal with His own being

and as such not acquired by religious merits or moral activities, than the universality of the moral law would be untenable, as God would be placed above its jurisdiction. But this should not cause a difficulty. If the moral law is to be an eternal ruling principle it must be found to exist in its perfection *ne plus ultra* somewhere and it is found in God. The moral law is supreme because God is supreme and the law is but the manifestation of His being. In the case of moral and spiritual excellence, which too is actually acquired, no doubt, But this achievement is made possible by the eternal moral perfection that is in God and if the supremacy of God were the product of acquired moral excellence, the unobstructed supremacy of the laws of morality would be an impossibility and a chimera a consummation that might be piously hoped for but never possible of realization. Moreover the hypothesis of acquired supremacy in God would be tantamount to a denial of God and the eternity of divine justice and the result would be a negation of the moral foundation of the world order.*

Logical proof of God

The previous arguments have served to make it clear that God may be a plausible existent, but no proof has been adduced to establish the existence of God as a matter of logical necessity. Is there any logical proof of God? Is it absolutely necessary that we must admit His existence and that the world-order cannot be explained except on this hypothesis? We propose to consider the logical proofs that have been advanced by the philosophers of this school. Now we are familiar with three different classes of existents.

In the first place, there are objects which are obviously known to be products of intelligent and thoughtful agents such for instance as palaces, gates, walls, pens, chairs and tables.

*NyaayaVaartika P. 464,

In the second place, there are existents which are admitted by a general consensus of opinion to be destitute of any author and as such to be eternal existents, such for instance as atoms and space.

In the third place, we meet with existent facts which are susceptible of being suspected as made by some intelligent agent, viz. the body, the mountain, the sea, the tree and other such objects.

The suspicion of intelligent authorship legitimately arises with regard to the last mentioned category of objects on account of their striking similarity with objects of the first class and also on account of the divergence of views among philosophers of rival schools. There is no categorical evidence for the absence of intelligent authorship either. It is certainly true that no man has seen them to have been produced by an intelligent author, but absence of perceptual evidence is no proof of the absence of an intelligent author, as such an author may legitimately be supposed to be invisible like atoms etc. Absence of perceptual evidence can be regarded as proof of absence of the object only when the latter is amenable to perception and not otherwise. In the case of the body, the tree, the mountain etc. they are known to have a definite origination in time and to be non-existent before their origination. Who has brought them into existence? It can be legitimately inferred that they have been brought into existence by an intelligent maker who had knowledge of the material causes and the process of production, just as palaces and roads are built by a knowing person. Both these sets of phenomena are seen to come into existence at a definite point of time and they evince the same intelligent plan and telology. Why should then one set of phenomena be supposed to come into existence independently of a maker and not the other set, although we find very little difference between them so far as the teleological plan of their construction and their definite origination in time are concerned? But it may be objected that the origination of the grand phenomena of nature

—the mountain, the sea, the forest, the river and so on—is not definitely perceived by any man whose testimony may be accepted as proof. In the circumstances how can an original be predicated of these doubtful objects, even if it is allowed that origination is proof of an intelligent agent? The answer is that objects which are capable of being divided into parts cannot be supposed to be ultimate existents and as the process of division and analysis shows the constituent factors, they must be supposed to have come into existence by means of a previous integration and combination of the component factors. And none but an intelligent being could bring about such a combination with a view to the result. This is certainly the case with regard to productions of arts and crafts. Why should there be a difference in the case of natural objects, though the same intelligent planning of means to ends is observable in them also? It should be admitted then that objects which are seen to be possessed of parts arranged according to a purposive plan must have been made by some intelligent maker.

Body of God

It has, however, been contended that this teleological argument * is futile as it leads to self-contradiction. Even if it is granted that the world has an agent who is possessed of intelligence and forethought, there is no escape from antinomies. (Conflict-paradox) The reason is that all knowledge is produced by an impact on our organic sensibilities and if the ultimate author of the universe be possessed of a psycho-physical organism, all his cognitions would be contingent events and so he could not be regarded as omniscient. Moreover, all his cognitive activities would be subject to the limitation of sense-faculties, and he would not be able to envisage the super-subtle causes of the world and so would not be the creator. If it is supposed that God is independent of a physical organism, it will be extremely difficult to imagine how He can have knowledge at all and still further how He can operate upon the atoms, the

* Doctrine of final causes, the view that development is due to the purpose or design, that is served by them.

ultimate constituents of the material world. If you deny a bodily organism to God, you will have to deny all intelligence and purposive activity on His part, and to think that He will have an eternal body associated with Him will lead to absurdities, as an eternal body is as impossible as an eternal world. And if He is possessed of a body of limited dimension, it will be liable to origin and destruction and furthermore He will not be in touch with all matters lying outside the body. If sense-organs are added to the organism, all the cognitions and volitional activities will be as transitory as ours. The result will be that an unthinking and unintelligent God will have to be posited and this will be an absurdity. Nor can we suppose that God is entirely unassociated with a physical organism and is possessed of eternal intelligence, eternal desire and eternal will, because there is absolutely no warrant for this supposition, as all knowledge and volitional activity are seen from experience to be contingent on the possession of a nervous system and cerebral functions, which are sought to be denied of God. God thus becomes a chimera and a fiction of the imagination, whether we affirm a physical organism with a cerebral system and nervous organization or we deny the same of Him. It is better, therefore, if we desist from the supposition that the world-order has an intelligent author.

Relation of the Body to Psychical activities

In reply to these charges the philosophers of this school have pointed out that the opponents have failed to appraise the relation of the body to the psychical activities at their proper worth and to observe that voluntary activities are not in any way contingent on the possession of a foreign organism although from a surface view of things this may seem to be the necessary condition. What is the condition of voluntary activity—the association of the physical organism or the influence exerted by an active principle possessed of relevant causal efficiency? The mere association of the physical organism is irrelevant to volitional activity, as we do not find any such activity when a

person is indifferent or in deep sleep in spite of the fact that the physical organism is present intact. So we must set down voluntary activity to the exertion of an active agent possessed of causal efficiency irrespective of its association with a physical organism, which has been found to have no bearing upon it. If the possession of a physical organism be a necessary condition for the exercise of voluntary activity we cannot explain how the agent can control his own body, as the help of another bodily organism cannot be available for the purpose. It can be contended that even in the controlling of the body the presence of the body is an essential condition. Yes, but the body is not present as the condition, rather it is the object of the controlling activity and in the case of God's activity the object to be operated upon is present in the shape of the atoms which are the constitutive principle of the material world. But it has been further urged that the controlling activity that is exercised upon one's own bodily organism is made possible by dint of a desire and volitional urge and this desire and the volitional urge are seen to occur only in association with a bodily organism and not in its absence. So the presence of the bodily organism must be admitted to be the condition of these psychical activities which are admittedly the internal springs of the physical control, and thus the bodily organism will be the indirect condition of all physical controlling movements. The presence of the physical organism is thus to be set down as the necessary condition of all voluntary activity and if God is *ex hypothesi* (by virtue of hypothesis or supposition) destitute of any such organism, the exercise of voluntary controlling activity will be impossible. But this argument too is not convincing. Even if it is admitted that the medium of the physical organism is a necessary condition for the emergence of psychical activities, for which there is no proof beyond the matter-of-fact evidence that we have no experience of a psychical activity except in association with a body which may be a mere accident, still it may be legitimately maintained that the causal efficiency of the

physical organism with regard to bodily movements is not proved, although its bearing on such psychical activities as desire and volitional urge may be left a moot question. The controlling of the bodily organism and its movements and activities is urged by a purely psychical force without any assistance from the bodily organism, barring the fact that it is present as the object to be operated upon. The very fact that the spirit can control and activate an inanimate object simply by dint of a desire and voluntary exertion without any assistance from any bodily organism, should clinch the proposition that all effects are the products of an intelligent agent. But it may be contended that the emergence of desire and volition is contingent upon a bodily organism and for the emergence of these psychical activities at any rate, God will stand in need of a physical organism. Yes, the contention may have some plausibility with regard to these psychical activities which are events in time, but with reference to eternal psychical fact it has absolutely no force and no bearing. Nor is there any logical incompatibility in the supposition that God's cognition, desire and volition are eternal verities, uncaused and unproduced. Of course these psychical phenomena are always observed to be transitory events in our experience but that is no argument that they cannot be eternal in any substratum. Such qualities as colour and taste are ordinarily perceived to be transitory, but they are admitted to be eternal verities in atoms. The transitoriness or permanence of qualities is relative to the substrata in which they are found. So psychical attributes too may be permanent fixtures just like the physical attributes of colour etc. and there is no inherent logical absurdity in this supposition.

God-An Indisputable Logical Necessity

The permanent existence of these necessary psychical activities in God has been shown to be plausible and we think it possible to prove it by a *reductio ad absurdum*. The arguments of the opponents have failed to shake the foundational universal proposition that whatever is possessed of an origin

has for its author an intelligent agent and once the origination of the world-process is admitted, the inference of an intelligent author becomes irresistible. And if an intelligent author of the universe is established as a matter of logical necessity, the nature of his intelligence or volitional activity will be determined in conformity with his authorship. They will have to be admitted to be of such a character as not to be in conflict with his cosmic activities. The cosmic activities presuppose an intelligent agent who has a direct knowledge of the materials and the *modus operandi* necessary to bring about the universe. Certainly this knowledge of all existent facts extending over all divisions of time cannot be a contingent event as in that case God will have to be assumed to be ignorant of whatever has happened in the past and so will have no agency in that regard. If His knowledge is as transitory as ours, it will have no application to the future and so God will not be the controller of the future course of events. If, however, it is supposed that God has an infinite series of cognitions, volitions and desires produced in regular succession and all these have reference to all things possible or actual, still we shall have to admit a number of psychical acts which are absolutely without any similarity to our psychical activities. It will be simpler and more convenient to suppose that God's cognitive activity is one and eternal and so also the other psychical activities. The admission of God as an author of the universe will necessitate the postulation of eternal psychical activities which are necessary for the creation, superintendence and control of the universe. These attributes are consequential to God's cosmic functions and to seek to refute the existence of God on the ground of the impossibility or improbability of these attributes will be a roundabout procedure, without any logical validity. If you expect to deny God with any show of plausibility, you will have to prove either that the universe does not presuppose an intelligent maker or that it is existing as a finished product for all eternity which is the position of the Jainas and the Mimamsakas. If,

however, the position adumbrated cannot be maintained with any semblance of logic, the admission of God and of His consequential attributes and powers will follow as a matter of indisputable logical necessity. The opponent, who builds his destructive logic on the apparent absurdity of the consequential attributes of God, has only to be reminded that his generalization that psychical attributes cannot be eternal is based upon purely empirical data and does not bar out the contrary possibility by a *reductio ad absurdum*. We have, however, seen that the eternal existence of relevant psychical activities in God follows as a corollary from the nature of the universe, which becomes unintelligible unless an omniscient and omnipotent creator and ruler is postulated.

The Law of Karma

We now propose to discuss certain other consequential problems before bringing this dissertation to a close. The main ground of the proof of God has been shown to be teleological and this teleological argument, again is ultimately based upon the argument of the moral law—the law of *Karma*. The *raison d'être* of creation is found in the moral necessity of providing the reward of actions done by individual souls in their previous lives and so in the philosophy of the Nyāya-Vaiseshika school or of all schools of Indian thought which believe in creation, the individual self holds a prerogative position of honour, since the entire creation is believed to centre round him and to provide only the stage on which the drama of his destiny will be played. God has no destiny and no personal mission. He is only the judge and ordainer of the moral deserts; in other words, He has only a judicial and executive duty which He discharges out of an irresistible sense of justice to uphold the supremacy of moral laws, and we have seen how God's justice is tempered with mercy. But a question of logical difficulty raises itself in this connection, viz, the relation of God with individual selves whose destiny is guided by Him. The merits of individuals

inhere in the individual souls and if God is to operate upon these merits, it has to be shown how God comes into relation with these. The individual selves are held to be ubiquitous substances and so also is God. It has been held by some thinkers that two ubiquitous substances may be related by way of uncaused conjunction and if this relation is accepted we can explain the relation of God with individual selves as one of uncaused conjunction, God being connected with the individual souls for all eternity and through this with their merits. But this relation of uncaused conjunction is not universally admitted and so another relation acceptable to all has been propounded by Vaachaspati Misra. The individual selves are connected with the atoms as they also are eternal entities, and these atoms are connected with God. So God and the individual selves are connected through the medium of atoms. Even indirect relation is of service for causal operations. Here also the relation of God to individuals may be explained either through atoms or through the mind, both of which are eternal existents and are eternally conjoined with God. So we see that the relation of God and individuals is not logically inconceivable, although it is not possible to give any definite judgement as to the peculiar extension of the relation whether it is of unlimited extension or of limited extension. The question is inspired by idle curiosity and does not have any metaphysical importance. It is sufficient that a relation is logically conceivable and the question of extension and the like appears to be based upon irrelevant analogy of spatial relations of material bodies, which cannot be pushed too far.

God an eternal living force.

Another question may be raised. Granted that God is the creator of the universe, but then He may take a holiday and retire from the cosmic functions which may take their destined course under their own laws. What argument makes you suppose that God will be the eternal controller and guide of every detail of the world process? The answer is that the

same necessity which makes God's activity inevitable in the past is present throughout the world process. The blind forces of nature cannot be self-guided and for their control and guidance the supervision of an intelligent being is necessary. The movements of natural forces, the elements, the atoms, the elections and so on are perpetually going on and they are meant to serve some purpose; and who makes their movements fruitful and who again imparts activity to them but God? So God is an eternal living force and the eternal judge and ordainer of the moral order, but for whose intervention and guidance the world would fall to pieces like a rotten cloth.

God is one.

But a question arises—is a plurality of Gods possible? No, there is but one God and one God alone. Why should a plurality of Gods be postulated at all? If one God is impotent to bring about the world-order or to maintain discipline, a number of Gods with different functions allotted to them may be necessary and we shall have a republic of Gods and not absolute monarchy. But are these Gods omniscient? If they are not omniscient and omnipotent, they will be as impotent and helpless as we mortals are and so they will not be equal to the task of creation and control of the world, which requires just these attributes. The result will be a failure to explain the world-order. If they are omniscient and omnipotent one and all, it is logically simpler and more economic to postulate the existence of one such God, for He will be able to discharge the cosmic functions alone and unaided. Apart from considerations of simplicity and logical economy, the postulation of a number of equally omniscient and omnipotent Gods will lead to insoluble complications. There is no certitude that they will act in unison and accord for all time and there may arise occasions when they may differ. The result will

be an unrelieved anarchy and confusion. If, however, it is supposed that these Gods will be guided by the counsels of, or among them who will be the President, a *primus inter pares* just as we see in the systems of democratic government, then again the President will be the virtual God and the supreme ruler if his mandate is obeyed by all. If it is supposed that these omniscient Gods will never have occasion for dispute, since they will be all persuaded of the wisdom of a particular line of action and will, therefore, act in complete agreement, then of course none will be the ruler of the universe and so none be God. But why should we at all believe in such a republic of Gods—what logical necessity is there which will make us bless the theory? Absolutely no case can be made out for this hypothesis and so we must reject it without hesitation or scruple. Polytheism as a philosophical doctrine is absolutely an illogical and superfluous hypothesis and it should be clearly recognised that India never favoured this doctrine either in theory or in practice, though unsympathetic critics owing to their ignorance of the inwardness of Indian religious practices, have maligned the people of India and their religion on this ground. It is high time that critics should approach Indian philosophy and religion with scientific detachment and unbiassed attitude and if they care to know the truth, they will be disabused of their prejudices and religious animosity will be a thing of the past.

The Worship of God

It is a truism that the Nyaya-Vaisheshika school staunchly believes in the infallibility of Vedic religion and its allegiance is not confined to the ritualistic portion of the Veda alone, but equally accepts the supreme authority of the Upanishads also, although this school follows its own interpretation. The Nyaya-Vaisheshika school does not believe in monism and its philosophy can be characterized as uncompromising pluralism.

The relation of individual souls to God is neither one of pure identity nor one of identity in difference, but one of absolute and unqualified otherness. The relation of God to the individual selves is not internal but strictly and purely external. God is alluded to as being in the position of a father to the suffering soul and His cosmic activity has been spoken of as inspired by considerations of justice and mercy alike. The supreme solicitude of God for the deliverance of suffering creatures from the meshes of transmigration is also alluded to in clear and unambiguous language in the *Bhaashya* of Vaatsyaayana. But man's relation to God is not clearly emphasized in the ancient literature. It is only in the works of Udayana that we find this topic broached, Udayana begins his *Nyaaya-kusumaanjali* with an impassioned salutation to God and in the course of his writing he speaks of worship of God to be instrumental in the achievement of salvation and enjoyment of heavenly bliss, whichever may be cared for by His devotees. He goes further to state that philosophical speculation is a kind of worship of the Deity and has its supreme justification and fulfilment only in so far as it leads the enquiring soul to surrender himself to God's protection and mercy. We are tempted to believe that the predominance of the devotional attitude in subsequent Nyaaya literature is entirely due to the influence of Udayanaacharya. It is remarkable that Vardhamaana took great pains to reconcile this statement of Udayana with the orthodox Nyaaya position that salvation is achieved by an unerring realization of the true nature of the self and this supreme saving knowledge is effected by proper understanding of the sixteen topics only. There is no room for love of God or worship of God or knowledge of God as an instrument of salvation. Vardhamaana, therefore, was at great pains to bring it into line with the central position of the Nyaaya philosophy and he succeeds by making knowledge of God contributory to self-realization. But Udayana in the concluding passages of the *Nyaaya Kusumaanjali* emphatically

maintains that worship of God is essential for salvation and his pleadings and advocacy of the necessity and logical possibility of self-surrender and meditation of God are unsurpassable for their devotional ardour, impassioned enthusiasm and moral fervour. A better and more successful advocacy of theism is difficult to conceive. The *Nyaaya-kusumaanjali* will remain, we may be permitted to remark without exaggeration or partisan spirit, one of the best works on theism in the whole of world literature, noted alike for its spiritual earnestness and logical consistency. The philosophical literature of India, not only of the Nyaaya-Vaiseshika school, would have been *pro tanto* poorer and weaker if Udayana had not been born to enrich it by his masterly contributions.



CHAPTER III.

Saankhya - Yoga.

The twin systems of Sankhya Yoga combined in themselves, form a great system of Hindu philosophy which is of utmost importance in the history of Indian thought. The terminology and the ideas derived from these systems are common in the religious and philosophical literature of India. They pervade the Puranas and the Epics.

The Chapter on Sankhya-Yoga is divided into four sections [I] Sankhya [II] Yoga [III] Yoga Psychology and [IV] Yoga Psychology and Modern Sciences.

[I]

SAANKHYA

[CONTENTS: Sankhya, Prakriti, Mula Prakriti, Pralaya Purusha. Prakriti, Vikriti - Buddhi - Ahankara -- Eleven Indriyas -- Manas -- Five Bhutas -- Linga Sareera.]

Sankhya is ascribed to Kapila whose date cannot be later than 200 B. C., but the philosophy itself is as old as the Upanishads. The term Sankhya means correct enumeration or perfect classification.

The Sankhya is frankly dualistic. It recognises two ultimate entities 'Prakriti' and 'Purush'. Sankhya lays down a fourfold division of categories. 1. Prakriti or Mula Prakriti-Productive but not produced. 2. Prakriti Vikriti;—Produced and Productive. 3. Vikriti -Produced. 4. Purushas —Neither productive nor produced.

This classification includes twenty—five principles called Tatvāas, to be studied hereafter.

PRAKRITI

All the things in this world are explained as generated by putting together two or more Atoms in the Nyaya-Vaiseshika philosophy (Aarāmbhavadā,—the Theory of Creation—See page 13). But according to the Sankhya theory all the things in the world that we see are looked upon as the result of transformation within one primal substance the Prakriti. This is called Parinamavada or the Theory of Evolution. The primal substance, Prakriti, cannot be directly perceived and its existence like that of the Atoms, has only to be inferred. This inference is based upon reflection and rationalistic explanations (Anumana) rather than authority (Sabda).

MOOLA PRAKRITI.

The Mula Prakriti is the first cause of the Universe. It is constituted of three factors, each of which is described as a Guna. But, Guna here should not be understood as meaning a 'Quality'. The term Guna means here 'a component factor' or a constituent of Prakriti. The three Gunas are named Satva—roughly signified by whatever is pure and fine, Rajas—by whatever is active; and Tamas—by whatever is passive and offers resistance.

From the standpoint of the experiencing d, Satva is described as pleasure (Sukha) Rajas

as Pain (Duhkha) and Tamas as bewilderment (Moha); for, they respectively give rise to these feelings. The Gunas are called Reals.

The Gunas, therefore, are not merely distinct from each other but are also in some measure antagonistic in their nature. But, the antagonism is not such as to preclude these acting together. This is illustrated by the example of a lamp flame. The three substances, namely, oil, wick and flame, although mutually contradictory, co-operate towards a single end, when they help each other and produce a light. In the same manner, although the Gunas are mutually counteracting, yet when they combine, they produce the whole Universe as an orderly whole, which has its own laws to obey.

The whole Universe would be an unceasing round of activity, if the only operating force were the Rajas. In order to provide against this, Prakriti (Nature) provides herself with a restraining agency in the shape of Tamoguna, which by its nature is dull and passive. The properties of the different objects of the Universe are ascertained and described in accordance with the excess of one or other of these three Gunas.

Everything that emerges from Prakriti must therefore be recognised as constituted of these three Gunas, ultimate Reals. The effects are essentially identical with their material cause. These constituents of Prakriti are said to be at

first in a state of equilibrium until Prakriti begins to differentiate itself. When the occasion presents itself, that is, in the presence of Purusha, the equilibrium is disturbed and it is this disturbance that gives rise to various kinds of creation. The diversity of created objects is attributed to the predominance of one or the other of the three Gunas — predominance of Satva giving rise to Satvika objects, of Rajas to Rajasika objects, and of Tamas to Tamasika objects.

It is just as in a game of dice; they are ever the same dice, but as they fall in various ways, they mean to us different things. Though only three in number, the Gunas thus really stand for a manifold of distinctions.

Prakriti is thus not only complex; it is all pervasive (Vibhu); it is also undergoing change perpetually. The paper on which these lines are printed may appear to be static (not changing), but it is really changing every instant by deteriorating, though at the same time it maintains its identity as long as it lasts. A plant may grow or wither where it is. An animal may shift itself from one place to another. There may be a change of form, from birth to old age, but all these changes are included in this Parinama or evolution.

Prakriti is also called Pradhana—the rootless root of the Universe, Avyakta—impossible to be perceived by the senses, Guna Kshobhini— that

which by disturbance of Gūnas causes the Universe, Prasavadharmini - that which has a property of creating, Bahu Dhanaka - that which creates many substances.

It will thus be seen that the whole of the Universe emanates from Prakriti. It is the ultimate, independent and natural cause of all things in the world. Prakriti is translated, though not accurately by the English word, 'Nature'.

PRALAYA or DISSOLUTION

The Evolution Theory of the Western Scientist does not presuppose any dissolution or Pralaya. According to Sankhya, every period of evolution or Srishti is followed by a period of dissolution or Pralaya, when the whole diversity of the Universe becomes latent. Prakriti however does not cease to be dynamic even at Pralaya; only its component parts, the Gūnas are again in a state of equilibrium, instead of acting upon one another and giving rise to heterogeneous transformation; but the Gūnas constantly reproduce themselves.

PURUṢHA

Sankhya recognises the existence of another independent reality called Purusha. It is the very element by virtue of which we become aware of the existence of the physical world. In other words Purusha (Spirit) is the principle for the sake of which Prakriti (Nature) evolves. It is Purusha or Purushas, because they are many, that give acti-

vity to Prakriti. Purusha is pictured as a lame man possessed of eye sight and Prakriti as a man devoid of the senses of sight, but who is possessed of a good pair of legs. According to the fable the lame man Purusha mounts upon the shoulders of the blind man Prakriti and together they move along intelligently, whereas separately both are unable to make any progress, (Pangvandha Nyaya).

Purusha is manifold in contrast to Prakriti, and for that reason Sankhya is described as a pluralism.

Purusha is Nirguna (not complex); it is not dynamic, it has neither change of place nor change of form. It is passive while Prakriti is ever active. In itself, Purusha is a mere witness (Sakshi); like Prakriti however Purusha is Nitya (omnipresent). Prakriti and Purusha virtually act as one. Prakriti represents the body and Purusha the spirit. There is no spirit without a body nor a body which functions as a living organism without a spirit. The coming together of Prakriti and Purusha is a necessary presupposition of all experience. The contact of the two simulates the act of putting on the switch in an electric installation. The lights burn and the movement of the whole machinery starts.

Purusha mistakes the activities of Trigunas to be his own and thus becomes affected by pleasure and pain etc., which in reality do not affect him. The salvation of Purusha according to Sankhya is

attained by wisdom (Viveka), that would help him to discriminate between Himself and the fluctuations of the Trigunas. He will then see that the pleasure and pain are caused only by these and will no longer be affected by them.

The next question is how does Purusha attain this wisdom? Sankhya philosophy says that by the constant study of this philosophy, the attribute of Satva becomes paramount in his constitution and the other two Gunas almost cease to exist. The Purusha then sees the Prakriti and its constituents in their true light, finds out his mistake and becomes free from the imposed bonds of Buddhi and attains final beatitude—heavenly joy (Moksha or Kaivalya).

PRAKRITI-VIKRITI

We have already said that Prakriti is the rootless root of the Universe. From this Prakriti emanates Buddhi also termed 'Mahat' the great principle. From Buddhi proceeds Ahankara—the principle of Egoism, and Pancha Tanmatras or the five Subtle Elements. These seven are called Prakriti-Vikritis. They are Vikritis (transformations) of Prakriti and Prakriti—source—of the succeeding Vikritis or evolutes and therefore they are intermediate.

BUDDHI (MAHAT)

The function of Buddhi is called 'Adhyavasaya' which means ascertainment. It corresponds to will

and intellect of western psychologists. Intellect contemplates the circumstances calling for action and provides the rule of conduct. Will controls the disposition in harmony with the dictates of intelligence. The Sankhya attributes both these functions to Buddhi. The properties of Buddhi are Dharma-Virtue, Jnana-Wisdom, Vairagya-dispassion, and Adhikara-Power.

AHANKAARA-EGOISM.

This is the principle to which all notions of the 'I' are due. From egoism are derived the eleven sense organs and the five Subtle Bhutaas.

Ahankara is of three kinds; one is predominantly Satvika and is called 'Vaikarika.' Second is predominantly Rajasika and is called 'Taijasa' Ahankara and the third is predominantly Tamasika and is called Bhutadi.

ELEVEN INDRIYAAS.

By a combination of Satvika Ahankara with Rajasa Ahankara, we get the eleven Indriyas; namely, the five Jnanendriyas, five Karmendriyas and Manas. Eye, Ear, Nose, Tongue, and Skin are the seats (Aasrayas) of the five Jnanendriyas. These five respectively receive the Vishayas or objects of Roopa, Sabda, Gandha, Rasa, and Sparsa. These are also called 'Buddhindriyas.'

Vak (Speech), Pani (Hand), Pada (Leg), Payu (excretory organs), Upastha (generative organs),

these five are Karmendriyas. They respectively perform the function of speech, receiving, moving, excreting and sex enjoyment.

MANAS (THE MIND).

The eleventh Indriya is the Manas (the mind). It is called Ubhayatmaka (double functioning) because it is helpful in doing the function of both reception and transmission.

THE FIVE BHOOTAS.

Tamasa Ahankara in combination with Rajasa Ahankara produces Pancha Tanmatras (Subtle Elements) and the Pancha (five) Mahabhutas (Gross Elements) are evolved from the five Tanmantras. Thus according to the Sankhya system the Pancha-mahabhutas are evolved from Ahankara, whereas in Aayurveda the Pancha Mahabhutas are considered as derived from Aatma. 'Aatmnaḥ Aakasasambhutaḥ, Aakasād vaayuh, Vayoragnih, Agnerapah, Apbhyah Prithvi, Prithvyah Oshadhayah, Oshadhibhyo Annam, Annat Purushah' (Taittiriyaopaniṣad). Aayurveda has accepted the Vedic evolution of the Pancha Mahabhutas from Paramaatma and also the Triguna Tatva of Prakriti, but they did not accept that Prakriti evolves on its own accord into this world. They have hypothecated the influence of Svabhava, Isvara, Kala, Yadrishya, Niyati, Parinama and Prakriti, all, as causes of the evolution of the Universe. Svabhavamisvaram Kalam Yadrishyam Niyatim Tatha

Parināmamcha Manyanti Prakritam Prithu Darsanah'.
Su-Sa. A. I. and Charaka Sūtra II.

The Sankhya considers the Indriyas as derived from Ahankara, whereas according to Aayurveda, the Indriyas are 'Pancha Bhautika'-Charaka-Saareera Ch. V.

LINGA SAREERA.

Buddhi, Ahankara, Manas, Dasendriyas and Panchatanmaatras, these 18, together constitute the Linga Sarira or the subtle body. The Linga Sarira is Nitya (eternal). It does not leave the Purusha during its transmigration from birth to birth. When Purusha attains Moksha the Linga Sarira becomes one with the Avyakta (Prakriti). Just as a painting cannot exist without canvas or a shadow cannot exist without a pillar, so also Linga Sarira cannot exist without a gross Ahankara and other tatwas, it carries with it as Vasanas the effects of the work of the previous life to another life successively. The Vedantists call these Vasanas as individual Karma. If the Vasanas are Satvapradhana the individual Purusha acquires Vijnana and evolves upwards. If they are Raajasa Pradhana, there will be less wisdom and he may be born as a human being or in any lower grade. But, if the vasanas are Tamasapradhana, this individual may be born as a tree or a rock along with the Linga Sarira. The same Vasanas are responsible for the Satvika, Rajasika and Tamasika Prakritis of individual men and animals.

When the Purusha gets Vivekajnana and so soon as this whole truth about the world dawns upon one's mind, one sees through the Prakriti and realises its absolute distinctness from Purusha. Thus, he attains release, casting off the Lingasarira to be absorbed in the Prakriti.

Such knowledge may be obtainable in the present life, or may take many generations. It is the attainment of that Knowledge, that is the aim of life according to the Sankhya.

[II]

Y O G A.

[CONTENTS:—Iswara Pranidhana-Savitarka Samadhi-Savichara Samadhi - Sananda Samadhi - Sasmita Samadhi-Sampragnatha Samadhi - Asampragnatha Samadhi-Different Systems of Yoga-Mantra Yoga - Laya Yoga-Karma Yoga - Bhakti Yoga - Vibhuti, (Miracles)-Conclusion.]

The Yoga view of the goal of life means a long course of discipline to attain that knowledge which gives liberation. The discipline is only briefly referred to in the Sankhya system but it is fully described in the sister system of Yoga and it forms as the eight Angas of Yoga.

They are, 1. Yama-self-restraint - 2. Niyama-observation of certain rules of conduct, 3. Asana-Posture—4. Pranayama - Regulation of Breathing - 5. Pratyahara - Withdrawal of the senses. 6. Dharana - Steadying the mind - 7. Dhyana - Contemplation - 8. Samaadhi - Super-conscious state of concentration in the Aatma or becoming one with Aatma.

As one has to recognise the different levels of fitness of his disciples, a regulated training is found necessary. Of the eight Angas, the first two are intended to overcome the egoistic impulses in the disciple by a preliminary purification of the natural impulses. These lead to detachment (Vairagya). And by constant practice (Abhyaasa), a disciple may rise to the next stage of discipline for the specific cultivation of the power of mental concentration. Aasana, Pranaayama, and Pratyahara, right and steady posture, regulation of breath and withdrawal of the senses from their respective objects are devised to secure control of the physical frame with a view to facilitate the control of the mind. Dharana and Dhyana the next two states of discipline assist in getting a gradual mastery over the fitful mind. In this stage the object chosen for meditating upon may be Saguna, i. e., having definite qualities.

In the Sankhya system, there is no reference to God or Isvara. The meditation is upon the eternal truth of the essential Purusha being different from the Prakriti i. e. Viveka. When success in the final stage is achieved, all operations of the internal organ (Antahkarana) are suspended and the Purusha returns to itself; the disciple then becomes a Jivanmukta. This is the same stage as that of Sthitaprajna or Yogayukta described in Bhagavatgita. He remains free from passion and all feeling of pain and pleasure may thereafter continue to live

upon the earth, virtually divorced from Prakriti. So far is the Sankhya view.

Patanjali holds a different view. He postulates the existence of God or Isvara over and above that of the Purushas. God is perfect Purusha and serves as a pattern for worship. He resembles a Guru, who is an embodiment of the ideal and who out of his abundant mercy sympathises with suffering men and helps them in attaining spiritual freedom, if they only trust him and meditate upon him. Thus, Patanjali recognises in addition to the strict Yoga discipline, an alternative 'Sukaropaya,' easier method called Bhakti, devotion to Isvara.

ISVARA PRANIDHANA,

By Isvara - Pranidhana - Self surrender to God and communion with him, a disciple may qualify himself to Samadhi without all the elaborate preparation and discipline detailed above.

Patanjali Yoga sutra describes Yoga as Chittavritinirodha, i. e. control of the functions of the mind. This Nirodha or control may be effected in different stages by concentration.

SAVITARKA SAMAADHI.

1. Savitarka - where the object meditated upon is of the gross Mahabhoota having certain qualities for example an idol or a picture.

SAVICHARA SAMAADHI.

2. Savichara - Where the meditation is on a subtler level, such as meditation Aakasa of which is invisible.

3. SAANANDA SAMAADHI.

3. Sananda - Where the Satyika element in the Buddhi is more predominant.

4. SAASMITA SAMAADHI.

4. Sasmita - where Satva alone occupies the attention.

These four stages are described in the Samadhi which is called Samprajnaata or Sabeeja Samadhi.

SAMPRAJNAATA SAMAADHI.

In Samprajnaata Samadhi, the object meditated upon has a form and is therefore called Saguna or Sabeeja Samaadhi.

ASAMPRAJNAATA SAMAADHI.

The next higher stage is called 'Asamprajnaata Samaadhi - meditation without form. Absolute Vairagya is the sole means of it. Like the fuel in the fire, the mind gets gradually extinguished through the practice of the Asamprajnaata Samaadhi. At an advanced stage in this, the disciple attains certain Vibhutis such as Omnipotency. But, those who do not care even for these and persist in the Samaadhi attain the realization of the highest self. This is called Kaivalya, Absoluteness, which is the goal of the Yoga philosophy according to Patanjali. Attainment of Yoga by this method of Samaadhi is generally called Rajayoga or Paatanjala Yoga. For further information read Patanjali Yoga Sutra. Translations are available in almost all languages.

Refer also Dasgupta's, 'the study of Patanjali Yoga and his Philosophy' and 'Religion', and Sir Radhakrishnan's 'Indian philosophy'.

DIFFERENT SYSTEMS OF YOGA.

The Paatanjali Yogasystem is the bed-rock of many other Youngika practices that are prevailing in this country. In the daily Sandhyavandana (Morning - Midday & Evening prayers) Aasana, Praanaāyama, Angānyāsa, Karanyaasa touching particular parts of the body associating them with different deities - and Dhyaana - meditation along with the recitation of the mantras, are all derived from the Yoga Sampraadaya.

RAAJA YOGA.

Rajayoga which depends upon enquiry (Vichara) and discrimination (Viveka) is not within the reach of ordinary people. Mandaadhikaar i. e., those who do not have sufficient intellectual capacity have recourse to the other methods which are also classed under Yoga.

Thus Yogasāstra branches off into Hatha Yoga, Mantra Yoga, Laya Yoga, Karma Yoga and Bhakti Yoga according to the temperaments, capacity and the tastes of the disciples.

HATHA YOGA.

Hatha Yoga has for its background the Aasnaas and Praanaayama. Two Naadis Ida and Pingalaa run along the left and right side of the spinal column respectively from their base called

Moolaadhaara in the sacral region. 'Ha' is Pingala and is also called Suryanaadi, 'Tha' is Ida and is also called Chandra Naadi. 'Hatha' is a proper control of these two Naadis by regulating inspiration and expiration in a suitable manner and by concentrating the mind on the inner Self. Samaadhi Siddhi is thus obtained. This is the ideal of Hatha Yoga. Hatha Yoga is a step for attainment of Raaja yoga. (Refer Sir John Woodroff's Serpent Power and his other books).

A very subtle channel extends along the centre of the spinal column to the head with an aperture in it called Brahma Randhra'. In the Mooladhara, there is a pent up energy called the Kundalini (Literally coiled up). This energy is set free by Pranayama. It rises step by step through the Sushumna and the Chakraas and Granthis (knots), up to the Brahmarandhra. When this happens, the Yogi attains illumination.

Six chakras or centres are described.

1. Mooladhara - in the sacral region
2. Svadhistana - a little above in the lumbar region.
3. Manipoora - opposite to the navel.
4. Anaahata - near the heart.
5. Visudha - in the throat and
6. Ajna opposite to the junction of the eyebrows.

The Sahasraara or the thousand petal centre (Chakra) is situated inside the skull and Brahma-randhra is situated within the Sahasrara and is connected with Sushumna. Through the process of meditation, the disciple transcends the mind and attains enlightenment,

MANTRA YOGA

Mantra Yoga deals with the attainment of Samadhi by the recitation of certain Mantras (sacred formulas) invoking Ishtadevatas (special deities) such as Siva, Naraayaana etc.. In invoking deities the disciples perform certain ceremonies and use certain Yantras and Diagrams in which certain letters are inscribed. Sakti or eternal energy is invoked into these letters. The power which lies in the letters and their combinations is illustrated by a simple example. The three letters Ve, Dha and Va by them-selves mean nothing, but when they are put together, the word becomes a curse. Vedhava means a widow. The utterance of this word by way of addressing a man makes him very angry.

On the other hand the letter OM is specially sacred and it is symbolical of Brahman—the Great; it represents the whole Universe. Similarly the symbol Swastika is symbolical of peace. Mantra Sastra is full of symbols into which power is invoked by the Sadhaka.

This is a great science which has to be learnt through a Guru in whom the disciple has absolute faith (Sraddha). Many treatises are now available which give, in great detail, the description of Mantras, and Mudras and so forth. They claim supernatural power or Siddhis and a path to Salvation through this method is called Mantra Yoga. See Darśanas, Text - Book of Aayurveda, Telugu.

These Mantrās and Tantrās, and Aagamas, thrived during certain periods of Indian History. By these practices the Yogis are said to be able to ward off certain diseases of the body and also to obtain various supernatural powers. But, in course of time, these powers were used by undeserving persons for gross material ends. It has therefore led them into disruption. But these are due to fundamental misconceptions of the science.

LAYA YOGA.

Laya Yoga aims at the merging of the mind in the object meditated upon. By stopping all the outlets of the mind and by concentrating on the sound audible within one's own self, the Sadhaka would hear a series of sounds resembling the Flute, Veena, the Venu, Dundubhi etc. Concentration on these sounds facilitates fixity of the mind, which in turn enables one to attain Samādhi Siddhi. This Laya Yoga is based upon the Siddhanta that the ultimate origin of the Universe starts with Sabda as Brahman. (See Hatha Yoga Pradipika.)

KARMA YOGA.

Karma Yoga teaches us that if one does his duties selflessly and properly without expectation of any fruit, he is relieved of all anxieties and thereby gets freedom from pain or want. This is the teaching of Bhagavadgeeta and will be considered separately. (See Geeta Rahasya by Balagangadhara Tilak)

BHAKTI YOGA.

This has been referred to in 'Paatanjali' Yoga, under Isvara Pranidhana. Bhakti means absolute

faith in God and his unbounded love. *Sarvadharmān parityajya mām ekaṁ śaraṇam vrajā,*

Aham tvaṁ sarvaṁ paapebhyo mokṣasīṣyāmi.
"Mā Suchah," (Bh. Gītā, Ch. 18)

If a Saadhaka has absolute faith in God and surrenders himself whole-heartedly to Him, he will be absolved from all sins and will attain salvation. This is the basis of Bhakti-Yoga. This Path to salvation is said to be the easiest and is most suitable for Māndāhikaras i. e. those who cannot reach the higher intellectual paths of Rāja-Yoga.

VIBHOOTIES.

Superhuman powers are acquired by the disciple in the Samadhi state. They are called Siddhis or Vibhootis. A Siddha- i. e. a Yogi who acquires these powers may control the forces of Nature or may even transgress its laws. Some of the miracles attributed to Buddha, Jesus Christ and other saints are due to their yogic powers. To them, they are no wonders. They themselves do not care to perform these magical feats to win disciples and Buddha prohibited the performance of such miracles. A Yogi who is in quest of these magical powers will be tempted to deviate from the main purpose of attaining Moksha. Some Hathayogis mistake the acquisition of these powers as the end and aim of yoga and are thus degraded for ever. The Yoga

sutras warn the disciple to beware of the pitfalls and to forge ahead without being distracted by these Vibhūtis.

In the third chapter, Vibhūti Pada is mentioned a list of Vibhūtis that may be performed by a Yogi by the control application of his mind. These are not to be compared to the magical feats performed by certain Fakirs for amusement and entertainment of the people. These Yogis belong to a lower plane and really do not possess any higher powers. But, those who really possess control over Prana or Vital force can, by a concentrated mind defy the laws of gravitation and can rise above ground so as to float in the air (levitation). Telepathy—seeing things at a distance (Duradarsanam), Telephony (Durasravana) are all the results of concentrated mind. I have known a case of a Yogi transforming a piece of copper wire into pure gold and another Yogi transforming a globule of mercury into pure gold. There was no cheating in those two cases. The gold was tested in one case and analysed chemically and found to be very pure gold in another. Those who perform such feats do not accept any remuneration. They are absolutely free from Raga and Dvesha. There is nothing that they want in this world.

They can transform Prithvi Bhoota into Aakasa. They can recast the atomic structure of substances so that a metal is reduced to its ultimate components (parts) and by reunion of these parts a new

substance is re-constructed. One Yogi who is now living at Ellore and who for all appearances looks quite like an ordinary poor man, exhibited at the Ayurvedic Conference held on the 30th March 1942, certain feats of Yoga, which modern Science cannot explain.

(1) His chest normally measured about 30 inches. By inhalation (Puraka) he increased the chest to 44 inches and by exhalation (Rechaka) he decreased it from 30 to 16 inches. The total variation in his chest measurement was 28 inches.

(2) He could stop his pulse absolutely and breath also for some minutes. He brought all his Vital force into his fists and challenged anybody to open them. None of us could open them, yet he did not look very strong. His chest was only 30 inches as stated above. The spiritual powers have no comparison with the strength of the material body. It is Yogabala. Read Sir John Woodroffe's "World as Mind, Mind as Power".

(3) All on a sudden he asked the audience "What smell is that? Are you getting any smell of chandan?" Instantly, the fragrance of chandan began to pour forth from his body. People at a distance of twenty yards around him could recognise and exclaim that the smell of chandan was pervading the whole atmosphere. It was there for nearly five minutes and disappeared at his will.

(4) On 29th. Dec. 1942 a Yogi, quite a young man aged about 28, performed Vajroli in the immediate presence of the President of the All India Aayurvedic Conference, Lahore, where I was present. He sucked through the urethra into the bladder 40 tolas of mercury without any catheter or tube. He sounded a bangle by sucking air into his bladder just as one does through the mouth or a nostril; the sound of the bangle was heard at the end of the hall.

There will be no end if I begin to describe the Siddhis of Yogis. They can stop wild animals by a mere look. According to the Yoga Sūtras, one may disappear bodily or enter into another body. Refer Patanjali Yoga Sutra 3. 39.

While the Yoga Sūtras teach that powers that are indirectly acquired by the Yogi should be neglected, the ordinary man values them greatly, and for that reason also he hardly succeeds in acquiring these powers.

CONCLUSION.

The fundamental facts necessary for achieving success in spiritual culture are:—

(1) Sradda-faith in the efficacy of Concentration.

(2) Veerya-progressively increased effort or energy arising out of that belief.

(3) Smṛiti- capacity to call up the desired object before the mind repeatedly by the use of that energy.

(4) Samādhi- Concentration of the mind on a single object with a view to stopping all dispersiveness and lastly,

(5) Prajñā-Insight into the nature of things by concentration. Sūtra 1. 20.

To these five, we must add Abhyāsa practice) and Vairāgya (Dispassion or detachment).

Ayurveda recognises the value of this great science of Yoga and expects the physician to use these spiritual powers, in the diagnosis and treatment of diseases. Refer, Charaka saṁhita Cha. I. V. 136-142. Ashtāṅgārṇavaś or the 8 supernormal powers are described here. The relation of mind to pain was discussed.

"Jñāna buddhi prādīpena yo na viśati tatvavil"

Aśtāṅgārṇavaśānātra ātmanam na sa roga ānśhīkṛtsati"

(Ch. VI-IV).

that is:—A learned physician who fails to enter the inner soul of the patient with the aid of the brilliant lamp of knowledge and understanding can never (really) treat diseases.



YOGA PSYCHOLOGY

[CONTENTS—Yoga Psychology—Triple barricade of matter—Chittavruithi (Fluctuations of mind)—Vasanas (impressions of previous lives)—Modifications of mind—classified—Vairagya (detachment) and Abhyasa (Practice)—Savitarka Samadhi (Reflective Meditation)—Saamanda Samadhi—Saasmita Samadhi—Asam—Pragnaatha Samadhi—Antharayas (Obstacles to Samadhi)—Yama; Niyama—Aasana—Praanayaama—Fundamental Traits.]

The Yoga system professes to free the soul from the material bondage by laying down a progressive scheme of self-realization. The main objective of 'Yoga' Psychology is to lay bare the process of thinking in its ethical aspect of progress towards or away from that self-illumination which is identical with salvation; incidentally, it has to discuss the difficulties and dangers that beset the path of the aspirant after liberation at different stages of progress. The means it suggests to achieve this summum bonum—Moksha—of the spirit is to turn the material impediments themselves into weapons of attack so that Nature ultimately retires from the field of battle. By concentration on Nature's objects, they are subdued and seen through.

Triple barricade of matter.

The spirit is enclosed within a triple barricade of matter and until all the barriers fall off the soul would remain in bondage to matter.

1. The physical body supplies the gross vestment of spirit, and material comforts often pass for spiritual blessings. This was the basis of the Charvaka philosophy where the soul

* We are greatly indebted to Sri Haridoss Bhattacharya, M. A. B. L., P.R.S. Darsana, sagara Head of the Department of Philosophy and Dean of the Faculty of Arts, Dacca University, for the following extracts taken from his valuable article on Yoga Psychology contributed to the Cultural Heritage of India Vol. 1.

and the body were identified and the existence of a disembodied soul (or even a purely spiritual soul) was denied.

2. Then there is the belt of the external sense-organs. As contrasted with the organic sensations mediated by the gross body, these bring reports of external objects and fascinate the soul by the beauties of diversified Nature. The reaction to sensory knowledge is effected by means of the organs of action, and this brings in more knowledge of the external world and more material pleasures.

3. Then there is the group of internal principles (*antahkarana*)—mind (*manas*), ego (*ahamkāra*) and intelligence (*buddhi*)—which forms the last and the most insidious chain of bondage round the soul.

Thus the Yoga philosophy reiterates the main Upanishadic conclusion that the soul must not be identified either with the body or with the senses or with the mind or even with the ego and the intelligence principle, (*Buddhi*) and that one must penetrate into the inner spiritual core after ripping open the "sheaths" (*kosas*) of materiality. *

Chittavṛithi—(Fluctuations of mind.)

The starting point of the enquiry is constituted by an investigation into the nature of phenomenal consciousness, which is an unceasing flow of cognitive states, using the word, cognition in its most extended sense to include all types of awareness, impulse and affection. This is called *chittavṛitti*, mental modifications or fluctuations of the mind-stuff, the word *chitta* being a comprehensive designation of the collocation of the five vital airs, (*Pranas*) the eleven organs (*Indriyas*—including the mind proper) and the other conditions of knowledge like egoism (*ahamkāra*) and intelligence (*buddhi*). It roughly corresponds to

the Western conception of consciousness as a stream in which there are both apprehension of objects and appropriation by the self of the states of awareness as its own. It must be remembered that all types of beings are not capable of the same type of experience nor do two individuals of the same species agree about their mental contents. The reason for this is to be sought in the law of *karma* which determines what type of embodiment and experience is to be expected of any particular soul, when unaided by Yogic proficiency.

Vasanas (Impressions of previous Lives).

The *chitta* is not a perfectly uniform pliable stuff—it differs from individual to individual, making the task of one easier than that of another. Past *karma* has set limits to its capacities, so much so that certain types of embodiment are only expiatory in character without the right and the capacity to improve one's lot by personal endeavour, just as probably other embodiments are only meant for enjoying the fruits of past *karmas* and are equally devoid of the capacity of improvement. All individuals do not have to begin at the same point on the onward path and the same disciplines are not necessary for all to bring about spiritual insight. The *chitta*, again is differently equipped with instinctive cravings in different kinds of beings in accordance with the types of their embodiment. As beings have been coming and going during the whole period of their eternal life, they must have assumed many shapes in course of transmigration and a deposit of impressions of those different lives is left in the *chitta* as *vasanas*. These *vasanas* become active according to embodiment, so that a human body is never prompted by bovine instincts nor a cow by human impulses.* These *vasanas* are eternal in the sense that they are not habits, memories and dispositions acquired during the lifetime of the individual, nor

do they disappear, like these with the cessation of the body. The *yogin* has to fight not only against visible enemies but also against invisible foes; for, in addition to the conscious contents of his mind, there are also native tendencies like natural introversion and extroversion, innate propensities peculiar to the species carried over from past lives, and also latent deposits (*samskara*) of past activities of this life. It is not enough, therefore, to stop the flow of conscious states alone, for latent tendencies of different kinds sprout up into overt thoughts and activities so long as they are not totally burnt up by the fire of discriminating knowledge (*viveka*).+ When, therefore, *yoga* is defined as *chittavrittinirodha* (suppression of the modifications of the mind-stuff), it must be understood not only as the stoppage of presentations but also as the eradication of those potencies or latent tendencies that generate new streams of thought and new lines of action. Much of yogic direction is, therefore, aimed at the uprooting of potencies that make for fresh bondage through lapse in inhibition. Hence the *yogin* (in Brahmanism, Buddhism and Jainism) is enjoined to consolidate conquests as well as to attack new outposts if he wishes to attain the condition of a *kevalin* or an *arhat*; the different *samādhis*; *bhūmīs* or *gunasthanakas* mark the line of advance in spirituality * and woe unto him who forgets that positions attained with arduousness can be retained only by vigilance and effort and that to make no effort to advance is the surest way to court retreat.

Modifications of Mind.

Modifications of mind are classified. Now this *chitta* whose modifications are to be suppressed in order to obtain insight is not homogeneous in character. There are distracted natures (*kshipta*), unsteady minds (*vikshipta*), passionate and stupid

+ Yoga Sutra i. 81, ii. 26, iii. 50, iv. 26-34.

* Yoga Sutra i. 2. 50, I.

* Yoga Sutra i. 17, 18; ii. 27. iv. 29.

egos (*mudha*), attentive dispositions (*ekagra*) and intuitive tempers (*nirudha*). + The perpetually restless, the occasionally steady, the infatuated, the mono-ideistic and the restricted exhaust the different types of minds and they are faced with difficulties of different degrees and kinds in realizing their true selves. All avenues of empirical or phenomenal knowledge must be closed before transcendental cognition can arise.

Vairaagya (Detachment), Abhyasa (Practice).

The indispensable condition of all spiritual advance is the cultivation of detachment (*vairagya*). -- not in a spasmodic fashion but by practice in a systematic way (*abhyasa*). The Yoga system advises a control of the affections as the indispensable condition of the disappearance of the phenomenal world. So long as we retain interest in any object, we are bound to notice its presence and feel the effects of that knowledge; even subliminal cravings are to be checked by suitable means to ensure perfect freedom. The process starts with a desire that the senses should not stray into the fields of their normal activity: this is the condition of the striving (*yatamana*). The next stage is represented by the knowledge that interest in certain objects has ceased but not in others: this is the condition of differentiation (*vyatireka*). The third stage is attained when interest in sense object has completely ceased, but there still lingers a residual anxiety in the mind (whence it is called *anorganed*, *ekendriya*). Students of abnormal psychology will readily remember cases of anxietyneurosis (and anxiety-hysteria) where the knowledge of the originating cause has disappeared from conscious memory and yet the effect appears in the form of anxiety. It is only when this stage is crossed and the state of detachment from seen and unseen delectations arises that the condition known as control (*vasikara*), which is the highest

+ Vyākṣhīya on Y. S. i. 1. 16 i 1002 00 Y +

Y. S. i. 12-14; Dh. Gita, vi, 35, 1 1002 00 Y +

form of lower detachment (*aparavairagya*), may be said to have been attained. * Beyond this stage is *paravairagya*, highest detachment, in which complete indifference even to the elements of nature (*gunas*) is reached because of self knowledge; and this discriminative knowledge becomes the cause of salvation only when it is never disturbed or broken (*aviplava*) + by a return of the consciousness of the subject-object relation.

Side by side with the control of the emotional aspect of mental life there goes on a transcendence of crude cognitions on a progressive fashion. Every phenomenal cognition implies three factors, namely the knower (*grahitri*), the process of knowledge (*grahana*) and the object to be known (*grahya*)—a trinity which noumenal knowledge wholly transcends. The *chitta* or mind-stuff has a tendency to identify itself with the object which it cognizes when its fluctuations are weakened; if its activities were absolute in character, then there would be no possibility either of improvement or of final liberation. Hence the importance of fixing the mind-stuff upon the right object, for, what a mind thinks it tends to become.

Savitarka Samañhi (contemplative meditation),

It has already been remarked that the path to liberation lies through the fields of nature herself—that the soul uses the phenomena of Nature themselves to conquer her finally. The process of conquest consists in the different kinds of knowledge in the *chitta* corresponding to the different kinds of Nature's manifestations. Thus the ordinary mind is filled with contemplations of the grosser aspects of Nature—the products of the *malabhutas* which Prakriti evolves last. Using a word which is common with Buddhism but not entering into such niceties of distinction as

* Y. S; i. 15,

+ Y. S; i. 16; ii. 26; iii. 9.12.

' Y. S; iii. 47. (with Vyasabhashya)

Buddhism does regarding the different kinds of intellection (*mano, chitta, vedana, vijnana, samjna*, etc.), the Yoga calls this stage of knowledge *savitarka, samadhi*—here the mind synthesizes its impressions and ideas into the percept of a gross object like a cow or a jar and keeps itself fixed thereon. In this stage all the elements of perceptual knowledge, namely the sound (*Śabda*) or the name the meaning (*artha*) conveyed to the mind and the actual object (*vastu*) are all rolled up together so that the experience is as much a mental as a physical fact.* The duality of subject and object is, in its full significance, present in this cognition and the mind does not rise here above the relativity which all concrete knowledge implies, the knowledge of one object being dependent upon a contrast with that of others. Now this gross cognition can be superseded either in respect of the objective content or that of the elements involved. Thus when the three elements of sound (in the case of auditory cognition), meaning and object intended are reduced to the last, i. e. when the mind understands the nature of objects in a direct fashion without the help of words or psychical doubles, we reach the stage of *nirvitarka* (indeterminate *Samadhi*).^{*} Words often tend to conceal the real nature of an object and also to produce the illusion of a sensible content (as in the case of negative word,) when the mental state called *vikalpa* follows. It is necessary to raise above the complication of knowledge by verbal and meaning factors and to get a direct un verbalized knowledge of things, such as is possessed by babes and deafmutes: when this is accomplished the *savitarka* stage is superseded by the *nirvitarka* stage and knowledge about things is transcended in a direct acquaintance with them.

But the yogin must go beyond the stage of gross content altogether and try to grasp the subtle elements of Nature (*tanmatras*) in their true essence.

* Y. S; i, 42.

Y. S; i, 43

Y. S; i, 9.

Savichara Samādhi (Reflective meditation).

The two stages here are respectively called Savichara and nirvichara, reflective and super-reflective in contrast with Savitarka and nirvitarka contemplative (or deliberative) and super contemplative, because while the latter types deal with objects whose existence is a matter of ordinary experience the former types deal with objects whose existence can only be indirectly proved, so far as ordinary minds are concerned. It is claimed, however, that the yogins are able to know even these subtle things directly after they have acquired certain powers by the practice of mediation.

In savichara samādhi the yogin acquires the power of knowing such subtle things as atoms, space, time, air, prāṇa, mānasa, by direct experience.

The obstacles that prevent the grasp of subtle and super-sensible things in the case of ordinary men do not operate in the case of the yogins.

To a yogin both the gross and the subtle are matters of direct knowledge, although to the ordinary individual the one is sensed and the other inferred. In the *nirvichara* stage the yogin gains a direct non-conceptual non-verbalized knowledge of these subtle things.

Sānanda Samādhi.

But even this stage is transcended when the yogin passes on to the *sananda* stage. In *sananda samādhi* as Vachaspati Miśra holds there is an identification with the *grāhaka* or means of knowledge just as in *savitarka* and savichara samādhi there is an identification with the *grāhya* or objects of knowledge. *

Sānsmīta Samādhi.

But the yogin can go further. He may transcend both the object and the process of thought and fix his attention on the consciousness of self itself. We have already seen that this

* Vyasabhashya and Tatvavaiśarāṇa Y, S, i, 41.

self-consciousness is only phenomenal, for here there is a reflection of the Purusha in the Janus-like buddhi whereby an illusory self-sense is generated in the first evolute of Prakriti, namely, buddhi or mahat. Nature is so transparent in buddhi, owing to the preponderance of the element of sattva, that the self has great difficulty in dissociating itself from the consciousness of self, the 'I' from the 'me.' the transcendental self from the phenomenal ego. Buddhi and ahamkara are the two principles which closely operate together in producing individual centres of cognition, affection and conation and although they require the help of the sense-organs to come into contact with the external world, they are sufficient by themselves to generate, or atleast to conserve, a sense of private ownership of ideas and actions. Buddhi, like the nous in Plotinus supplies the principle of intelligibility to Prakriti which, like the One or Being of Plotinus, would remain unmanifested (*avyakta*) without its aid. But intelligibility in general becomes particularized through *ahamkara* or ego-making principle, which canalizes intelligibility into individual channels and lays the foundation of personal ownership.

In the *sasmita samadhi* the self concentrates on the sense of personal cognition and effort, only, to transcend that stage also. It discovers that the sense of personal identity is also phenomenal and depends upon the compresence of Prakriti and Purusha—the former supplying through *buddhi* and *ahamkara* that medium in which alone Purusha could produce an image of itself and a sense of personal identity. But this is the stage hardest to overcome, for here, the identity with the real self is so close that most people stop here, thinking that the final stage has been attained.

As a matter of fact, the *Yogasutra* refers to two classes of beings the *videshinas* and the *prakritilinas*—both belonging to the *blavapratyaya* class or the class of beings who are born without organic encumbrances like our own, (gods etc.) and

possessing a natural capacity to know themselves if they would shake off the little ignorance that keeps them from salvation. 2. The yogin is an upayapratyaya or one who has acquired his discriminative knowledge by adopting proper means; 3 but he is not in any way inferior to the above two classes of beings, for he can win his salvation by going beyond the stages of sananda and sasmita somadhis in which these classes are held fast.

It is not enough to renounce the world or practise austerities—the yogin must gain complete insight into the distinction between his self and the phenomena of the physical world, and thereby win his freedom.

Asampragnata Samadhi.

(Meditation without Form)

We now pass on to asamprajnata samadhi or concentration where the object has become reduced to mere disposition (samskara) and where, therefore, knowledge involving the duality of subject and object has ceased.

A dead man and a Yogi compared.

The distinction between a dead man and a man who has entered in samadhi, on the cessation of perception, and sensation, is that in the latter bodily karma, vocal karma and mental karma cease and become quieted, but vitality does not depart. The natural heat does not subside and the senses do not break up in the former case.

[The Yogi's power of adaptation (i. e.,) the continuous adjustment of 'internal' relations to external relations, is extraordinary. There is a greater conservation of energy in the Yogi. This is the result, not of unconsciousness, but it is due to his super consciousness, rather to an extra care taken by the Yogi in his Samadhi-State.

"The Yogi is in fact a higher being. Ordinary man is comparatively more primitive, just as a quadruped is more

primitive when compared to man and the Amoeba is more primitive than the quadruped. The development of heat-regulating and other mechanisms is superhuman in the Yogi. The body temperature and other adjustments to environment are maintained at his will. He can bring back his consciousness as a definite time (Samkalpa Mitra), which shows that there is some sort of consciousness throughout, A. L. L.

Obstacles to Samadhi.

The obstacles to concentration were classified under different heads, +

(1) Vyadhi-Sickness

It was laid down that all the constituents of the body, the secretions and the sense organs were to be kept in proper order before *yoga* could be satisfactorily practised. In later Yoga works, like the *Hathayogapradipika*, it was mentioned in fact that *yoga* itself kept the body in a healthy condition.² Various indications about the progress of the mind towards *yoga* were found in the proper functioning of the different systems of the body. In the Hathayoga minute prescriptions about ridding the body of all impurities were laid down³ and the results attained were heightened sensibility, increased control over the activities of the body (including levitation, immersion in solids, walking over fluids, etc.)⁴ and even the power of voluntary death. Continence and restraint of various kinds were as much in the interest of the body as of the mind and were accordingly prescribed. Over-indulgence and improper diet were tabooed for the same reason and fasting and austerities, in so far as they did not endanger life, were recommended. When *yoga* is established the powers of clairvoyance, clairaudience, etc., are obtained.

1. Y. S; ii. 30; 2. Hathayogapradipika, ii. 20478 (Panini Office Edition). 3. Ibid., ii. 22 f. 4. Y. S; iii. 39, 42, 45,

and also the knowledge of past, distant and future things. 2 In one word the absence of bodily infirmity would include the disappearance of all those impediments that limit the operations of the mind in time and space on account of bodily defects, diseases and decays. Concentration cannot thrive when the body refuses to act as a pliant tool in the hands of the *yogin's* mind and sets up organic disturbances. How, for instance, is a *yogin* to assume a fixed seat or posture when he is restless with fever or fix his mind when he is in a delirious condition?

(2) *Aalsaya*:- Listlessness, idleness, or lassitude ; (3) *Styana*-langour.

Closely related to infirmity is the heaviness of the body due to the preponderance of phlegm, or of the 'mind-stuff' on account of the preponderance of the *tamas* element. When the mind is *unwilling* to stir, then it is a case of idleness; but when it is *unable* to stir, then it is a case of langour (*styana*). 3 So it is not enough to possess the capacity of concentration—one must actually will to exercise that capacity. A *yogin* may fail for lack of drive just as he may fail for lack of energy.

(4) *Sams'ya*—Doubt ; (5) *Pramada*:-heedlessness

It is not enough to possess the will and the energy to achieve concentration; one must also hold fast to a single object and persevere in the attempt to grasp it completely. The lack of definiteness gives us doubt (*sams'ya*), where the mind is assailed with alternative thoughts and the necessary faith in the sole efficacy of the ideate is absent.

Headlessness (*pramada*) is a lack of reflection upon the means of attaining concentration: 4 here there is no doubt about the object of knowledge, but steps are not taken to bring about the concentration by the adoption of appropriate means.

1. Y. S. i. 60-65. 2. Y. S. ii. 39; iii. 16, 18, 25, 41. 3. Vyasa bh. on Y. S. i., 30. 4. Vyasa bh. on Y. S., i. 30.

Failure and instability in attention:-

It was found, however, that in spite of their willingness and application some could not attain a particular level of concentration. These could not make any progress in their spiritual quest. It is possibly due to congenital impediments or subconscious opposition. In its comprehensive scheme the Yoga system repeatedly draws attention to the necessity of taking the residues of our past thoughts and actions in to consideration and we may very well suppose that the past takes its venges on the present by obstructing progress.

It may so happen, however, that a position is won, with effort, but very soon it is lost again. It is not enough to secure an advance—it is necessary to retain it also. In spiritual matters, not to advance is to recede; and so effort is necessary to go beyond them. The tendency to slide back to an inferior position, which does not require much effort to retain it, is a danger which always besets the path of the spiritual aspirant. Hence continual effort is needed to keep up one's attainments in the spiritual domain. A *yogin* should never be satisfied with anything less than total suppression of the modifications of the mindstuff, or even the intermediate stages attained would slip out of his grasp.

(6) *Avirati* :- Worldiness, (7) *Bhranti Darsana* :- Erroneous perception,

One of the gravest impediments is moral defect in the shape of greed or addiction to objects of sense. If the purpose of yoga is to draw the mind away from thoughts and impulses leading to the recognition of the material world in the interest of the spirit, it is obvious that excessive fondness for the world of sensibility would obstruct the effort to detach oneself from empirical thinking. The *yogin* must therefore cultivate not only a habit of thought but also a habit of action conducive to the attainment of the maximum spiritual height. He must control

his feelings as well as his thoughts and actions. So long as the desire to enjoy persists, no amount of intellectual effort to fix the mind on higher things would succeed; and as *vairagya* or dispassion will not thrive under such a condition of worldly attachment, the suppression of the mental states would not be brought about.

(8) *Alabdha Bhumikatvam*:—Failure to attain concentration,

(9) *Anavastitatvam*:—Inability to keep it when attained.

Hence the root-cause of all distraction must be eradicated by cultivating true knowledge and abolishing all false or illusory knowledge. Without an adequate knowledge of the principles of reality and the distinction between self and not-self all effort to get rid of mental fluctuations would be futile. Hence we come back to the old position that at the root of all distraction stands man's imperfect knowledge and so the removal of distraction and the removal of ignorance are one and the same problem. Many have failed to obtain salvation because they mistook the acquisition of certain powers or the appearance of certain agreeable mental conditions as the attainment of *samadhi*. Many have also been tempted to deviate from the main purpose of attaining isolation by their quest of magical powers (*vibhuti*s); and many have transferred their attention from the end to the means, as when they perfected the technique of bodily control, e. g. *hathayogins* of later times, but desisted from the attempt to know themselves. The *Yogasutra* warns the learner to beware of these pitfalls and to forge ahead with the proper objective without being distracted by irrelevant considerations.

In addition to the nine distractions mentioned above namely,

- (1) *Vyadhi*-sickness, (2) *Aalasya*-listlessness, (3) *Styana*-languor,
- (4) *Samsaya*-doubt, (5) *Pramada*-heedlessness, (6) *Avirati*-worldliness, (7) *Bhranti Darasana*-erroneous perception, (8) *Alabdha Bhumikatvam*-failure to attain a particular stage of concentration and (9) *Anavastitatvam*-inability to keep it when attained, the

Yogasutra refers to certain other obstacles to concentration. These are (a) pain proceeding from the mind itself, from the external world and from the gods, (b) despondency owing to the non-fulfilment of desires (the passions being included; within pain), (c) unsteadiness of the body, and (d) breathing (inspiration and expiration). 1 They accompany the distractions proper and disappear when the mind-stuff is concentrated.

Now each kind of distraction is to be met with an antidote of its own. If bodily infirmity, unsteadiness of the limbs and breathing upset the mind and render concentration difficult or impossible, these must be controlled and eradicated. For instance, cleanliness (*saucha*) of the body, as of the mind, is necessary for concentration. 2.

Yogangas (Helps to Yoga)

There are eight methods of discipline which help the Yogi in his practice. They are called Yogangas.

They are *yama* or 'self-restraint,' *niyama* or 'observance,' *asana* or 'posture,' *pranayama* or 'regulation of breath,' *pratyahara* or 'withdrawal of the senses,' *dharana* or 'steadying the mind,' *dhyana* or 'contemplation' and *samadhi* or 'meditative trance.' The aim of this discipline is to assist man in the ascent from the narrow view congenital to him to the larger vision which brings freedom with it. A characteristic feature of it is the gradation in the training which it prescribes. It recognizes different levels of fitness in the disciples and regulates the training accordingly. It does not aim at extirpating evil propensities all at once. Another noteworthy feature of the same is that it is based upon the psychologically sound principle that vice is not overcome by attempting to repress it directly, but

1. Y. S. i. 31. 2. See Bhagavad Gita. vi. 13.

• Cultural Heritage of India, Vol. 1, P. 325.

thought and activity. It is very necessary for the *yogin* to control these wild propensities of the mind by cultivating the above mentioned habits of non-injury *ahimsa*, truthfulness *satya*, non-stealing *asteya*, continence *brahmacharya* and non-acceptance of gift *aparigraha* 1 and also contentment *santosh* 2

So long as mental control does not include these in their widest denotation, the mind is sure to go after the things of the world and to pile up the fruits of unholy action. Hence the sage must cultivate the habit of putting himself in the position of his intended victims and in this way get rid of unsocial, perverse and immoral thoughts. As an example, we are told to rejoice at the happiness of others *maitri*, to pity those in distress (*karuna*), to take delight at the virtuous deeds of our fellowmen *mudita* and to practise indifference towards the vicious *upeksha* 3; it is only thus that one can get rid of jealousy at the material and spiritual advancement of others; hatred and anger towards sinners and indifference towards the poor. The main object of all mental discipline is to uproot all dispositions that have a tendency to sprout into overt thoughts and aspirations. If we could establish a sufficient amount of disposition towards restriction of mental states, the mass of disposition towards emergence of states tends to dissolve and the mental states become gradually restrained with the development of the power of restriction. 4 But the *Yogasutra* takes care to point out that a good disposition is as bad as a bad disposition in so far as the ultimate object of Yoga is concerned; for dispositions form a kind of residual mental existence altogether. 5 When presentations and dispositions lose their difference, when the past, the present and the future are not distinguished, when the intensity of mental states does not vary and qualitative changes

1, Y. S. ii. 30. 2, Y. S. ii. 32, 40;

3, Y. S. i. 33. 4, Y. S. iii. 9 See Dasgupta, *Yoga as Ph and Rel.* pp. 155-56, 5, Y. S. i. 51; iii. 50; iv. 34,

disappear altogether from consciousness, then and then only can the *Yogin* be said to have almost attained his object. Singleness of intent (*ekagrata*) is the nearest approximation to this condition and so the cultivation of a disposition of monoidism is essential for the destruction of that tendency towards dispersiveness which makes for mental flow and spiritual bondage. 4

Assanas

Then again the *yogin* must learn to control his limbs—he must try to sit straight like the trunk of a tree (*sthana*) with the spine, the neck and the head in one line, and assume certain postures (*asanas*) that are favourable to concentration. For the same reason it could not recommend the practice of the eighty-four asans of Hathayoga, for many of these would have contravened the Yoga ideal of asanas as steady and easy in character. 5 Nevertheless the *Vyasabhashya* mentions a few showing that many of the forms were well known and modelled on the postures of different types of animals. 6

Mudras and Nyasa.

The *Yogasutra* knows nothing of the later prescriptions about *mudra* (pose of fingers, hands or body) and *nyasa* (touching the various parts of the body) which came in the wake of Tantrikism and theism. The *nyasa* in which the different muscles of the body are brought into exercise by rotation looks almost like a physical drill; but the idea that the whole body becomes suffused with divine energy and the devotee becomes one with his god saves it from degeneration into a mere physical exercise and invests it with a deep spiritual significance. The *mudras*, however cannot be so easily spiritualized and were probably magical symbols in their original forms and were later

4 Y. S. iii. II. 5. Y. S. ii. 46. See Cher. Sam. Lessen ii. Hathayoga pr. 1, 191, 6. *Vyasabhashya* and Tatva Visaradi on Y. S. ii. 46.

on invested with esoteric meaning. The *Yogasutra* which believed in immobility could not consistently advocate the use of these modes of moving the body lest they should disturb the attention.

Pranayama.

The *Yogasutra*, however, recommends the practice of controlled breathing (*pranayama*) with the ultimate object of suspending it for as long a period as possible. 1 The breathing both in and out, should be over as small an area as possible; its number should be diminished, and its duration should be expanded. In this way the body will breathe as few a number of times as possible and in a gradually shallow manner till it is able to hold the breath for a fairly long period without any risk of asphyxiation, 4 That the autonomic system could be controlled through the slender connection with the nervous system was a great discovery of the Yoga system 2 and it still retains its title to the sole possession of the technique to bring that about, The Tantrika system developed at the same time a method of controlling the different plexuses (*shatchakra*) 3 and indulged in physiological speculations suited to the purpose; but the *Yogasutra* limited itself almost entirely to the practice of breathing and laid down the suspension of breath as the objective of all spiritual aspirants. The idea that controlled breathing cleanses the system and that the elements of the body are thereby rid of all impurities (*bhutasuddhi*) came later; originally breath was controlled because it disturbed the attention and because the control of breath not only made the mind attentive but also scoured away the karma that veiled discriminative knowledge. 5 Still, even in the *Yogasutra* an exa-

1 Y. S. ii. 50. 2. Y S. 51. 3 See Lickley The Nervous System, pp. 30. 31 4. A. Avaion. Lantra of the Great Liberation (Mahanirvana Tantra) pp; lvi f.

5, Y, S, ii, 52, See Chh. Up, 1, 3, 5.

greater importance given to breath control for purposes of concentration and ultimate salvation is noticeable. 2 This may be reminiscent of the Upanishadic view that man is continually offering sacrifices to the gods through breathing (called Prataardana sacrifices after King Prataardana who taught this doctrine) 3 and that all the scriptures were breathed out by the Absolute Being. 4

In fact, in later literature we are told that when inhaling a man makes the sound *suh* and when exhaling he emits the sound *ham* and in this way he is unwittingly repeating the formula (*ajapa-japa*), that the *jivatman* is identical with the *Paramatman* (*so'ham* He, I am) without intermission. 5 That the regulation of breath had a therapeutic effect on the bodily system and increased the beauty and longevity of the persons practising it was not the primary motive of *pranayama* in the *Yogasutra*, although perfection of body (*kayasampad*), including beauty, grace, power and compactness of the thunderbolt, was regarded there also, as a supernormal power (*vibhuti*) acquired by the yogin in the course of his progress towards concentration. 6

It is interesting to note that austerities (*tapas*) play a very small part in the *Yogasutra*, although they are regarded as a form of Yoga (*kriyayoga*) 7 and form one of the five observances (*niyama*). 8 This is an index of the attitude towards modification of the flesh practised much more widely at an earlier time. Similarly, the Vedic sacrifice (*yajna*) practically disappears as a mode of spiritual progress, although the *Bhagvad Gita* admitted its utility even when it depreciated its value. 1 It is likely that the Yoga shared with the Sankhya an abhorrence of sacrificial cruelty and readily adopted the Buddhist and Jaina prescription of non-injury (*ahimsa*) as the cardinal tenet of spiritual emancipation. 2 Besides, after castigating bodily movement as an

2. Y. S. ii, 52, 53 3. Kan. Up. 2, 5. 4. Brih Up. 2, 4. 10 (Maitri 6, 32) 5 Gher. Samm V. 84 (this is called *kevaliku mbhaka*) See also *Hathayogapr.* II. 72-4. 6. Y. S. iii 46; also *Tattvavaisaradi* on Y. S. iii 37. See *Athayogapr.* II 78. 7. Y. S. ii, 1. For *kriya-yoga* See Dasgupta, *Yoga as Ph & Rel.* 142f. 8 Y. S. ii, 32

1. Bh. G. iv. 33, xi 48. 2 Y. S. 11, 30, 31'

impediment to concentration, it could not logically back the Vedic mode of attaining liberation, for, sacrifices involved a lot of manipulation and movement. On the other hand, the Upanishadic formula of om as the mystic syllable par excellence proved attractive because its monotonous repetition had the effect of bringing about concentration, if not stoppage, of thought; so it was made the subject of meditation and was also regarded as the most natural expression for Isvara.³ The Yogasutra discovered that the most intimate nature of the attentive process was the control of the body and that attention was more a function than a producer of bodily adjustment.⁴

Pratyahara

But mere bodily control is not enough to bring about the cessation of the mental process. The senses are assailing the soul through the operations of the buddhi, and unless the mind withdraws from the senses or unless the senses are otherwise rendered inoperative the disturbance to the soul will continue. Hence the practice of withdrawal (pratyahara) of the senses must be resorted to.⁵ The Yoga system does not recommend the plucking out of any sense, if that were possible, nor does it advise mutilation of any organ or action; for unless the thoughts are controlled, the mere disappearance of any sense-organ will not smooth the path to salvation. When the organs of sense cease to connect themselves with their proper objects, they imitate the mind-stuff itself which is not in direct contact with the objects and is naturally undifferentiated in respect of its contents.⁶ There was some difference of opinion, it seems about the exact meaning of the term 'mastery of the organs' but all agreed that complete mastery was synonymous with

3. Y. S. i 27. 4 James Principles of Psychology 1, 435,

5 Y. S ii. 54 6, Yr S. ii. 54.

singleness of intent followed by loss of interest in objects of sense, whether this itself was or was not followed by the disappearance of the panorama of the external world. 1 In fact, insight and detachment are synonymous so far as objects of sense are concerned, and the whole yogic prescription can be put in the formula '*Contemplate, concentrate and conquer*.' In the second and third books of the *Yogasutra* we are told of the various powers (*vibhūti*s) that are acquired by concentrating on this or that object. While to the novice these powers prove intoxicating and he revels in their practice, the adept is advised to treat them as mere signs of the development of the spirit and to pass on to the stage of conquest of the organs of sense. It is not enough to know the things of the world in all space and time or to acquire the various perfections (*siddhi*s) that enable one to dominate the objects as one pleases. 2 It is necessary to transcend that stage altogether and to realize the essential non-spiritual character of the world of matter. This is achieved by loss of interest in worldly things consequent on the mastery of the senses. The mutability of mind is most dependent on the presentation, and restriction of these is the first step towards realizing the cessation of mental states. Representations depend on presentations and presentations depend upon the interests of life. Ultimately, therefore, knowledge becomes amoral problem, for people know, in order to act in the world, for purposes of self-aggrandizement and enjoyment.

V a i r a g y a

How then is interest in the world to be abated? It is by concentrating on the abominable aspects of the attractive things of the world. Here, for instance, is a specimen from Buddhism about the type of thought that one ought to indulge in if one wishes to avoid being attracted by physical beauty:

"For, as the body when dead is repulsive, so is it also when alive; but on account of the concealment afforded by an

1. Vyasaśb, on Y. s. ii. 55. 2. Y. s. ii. 39, iii. 18, 25, 9
41-2, 45; 3. See Maitri Up. I, 3; 3, 4,

adventitious adornment its repulsiveness escapes notice. The body is in reality a collection of over three hundred bones; and is framed into a whole by means of one hundred and eighty joints. It is held together by nine hundred tendons, and overlaid by five hundred muscles, and has an outside envelope of moist cuticle covered by an epidermis full of pores, through which there is an incessant oozing and trickling, as if from a kettle of fat. It is a prey to vermin, the seat of disease, and subject to all manner of miseries. Through its nine apertures it is always discharging matter like a ripe boil. Matter is secreted from the two eyes, wax from the ears, snot from the nostrils, and from the mouth issue food, bile, phlegm, and from the two lower orifices of the body faeces and urine, while from the ninety nine thousand pores of the skin an unclean sweat exudes, attracting black flies and other insects.

"Accordingly, it is, on account of the concealment afforded by this adventitious adornment that people fail to recognize the essential repulsiveness of their bodies and that, men find pleasure in women, and women in men. In reality, however, there is not the smallest just reason for being pleased. A proof of this is the fact that when any part of the body becomes detached as for instance, the hair, of the body, nails, teeth, phlegm, snot, faeces or urine people are unwilling, so much as to touch it, and are distressed at, ashamed of, and loathe it. But in respect of what remains, though that is likewise repulsive, yet men are so wrapped in blindness and infatuated by a passionate fondness for their own selves, that they believe it to be something desirable, lovely, lasting, pleasant and an ego."

Here is the same theme treated in earlier literature:

"Just as if, O priests, there were a double-mouthed vessel full of various sorts of grain; to wit, *salī*-rice, common paddy, beans, pulse, sesame and husked rice and some intelligent man were to open it and consider its contents, saying: 'This is *salī*-rice, this is common paddy, these are beans, this is sesame,

this is husked rice 'in exactly the same way. O priests, a priest considers this body upwards from the soles of the feet and downwards from the crown of the head, enclosed by skin and full of all manner of uncleanness, saying 'There is in this body hair of the head, hair of the body, nails, teeth, skin, flesh, sinew, bone marrow of the bones, heart, liver, pleura, spleen, lungs, intestines, mesentery, stomach, faeces, bile, phlegm, pus, blood, sweat, fat, tears lymph, saliva, snot, synovial fluid and urine.

Let us continue the theme a bit more in order to show the final attitude towards the things of sense.

'Just as a man might have a wife beloved, delightful, and charming from whom he could not bear to be separated for a moment and on whom he excessively doted. If he then were to see that woman standing or sitting in company with another man, talking and joking with him, he would be angry and displeased and experience bitter grief. But if subsequently he were to discover that she had been guilty of a fault, he would lose all desire for her and let her go, and no longer look on her as 'mine'. From that time on, whenever he might see her engaged with any one else, he would not be angry or grieved but simply indifferent and neutral. In exactly the same way the ascetic by grasping the constituents of being with the reflective insight becomes desirous of being released from them and perceiving none of them worthy of being deemed. 'I' or 'mine' he abandons all fear and joy in regard to them and becomes indifferent and neutral. When he has learnt and perceived this, his mind draws in, contracts, and shrinks away from the three modes of existence, the four species of being, the five destinies in rebirth, the seven stages of consciousness, the nine grades of being and does not spread out, and only indifference or disgust abides."

The Yoga-sutra calls this thinking *Pratipakshabavana* (thinking of the opposite) and advocates this method of weeding out one kind of disposition by cultivating the converse disposition through thought. 1 People will not lose interest in things or withdraw their gaze from them so long as they do not find the silliness and the unworthiness of the process of being attracted by objects of sense. It is only thus that attachment (*raga*) can cease. Who would care to have connections with other bodies when he remembers with what difficulty and perpetual care his own body can be kept clean?

Dhyana, Dharana and Samadhi.

But this implies the power of keeping the mind fixed on one subject till habit and a disposition grow up. The *Yoga-sutra* lays down a progressive scheme of attention in order to avoid distraction. Thus the mind could be fixed on any visible part of the body like the navel or the tip of the nose or of the tongue or, later, on some hidden constituent of it like the heart-lotus (*hridayapundarika*) or the light within the head (*murdhajyotis*) after fixation on external objects has been practised, 2

The binding of the mind-stuff to one place in this way is called *dharana* (fixed attention) 3 and is intended to bring about a kind of auto-hypnotism without external suggestion. The effect of such concentration is a similarity of presentations (*ekatanata*), and when this is achieved the mind is said to have attained *dhyana* (contemplation)--a condition of mind which is characteristic in the meditation on divine nature. 4. When the knower almost loses himself in the object, the ultimate goal of the process of concentration is reached, namely, concentration

1. Y. S. ii. 33, 34

2. Vyasa and (Nagoji Bhatt) on Y. S. iii. 1. 3. Y. S. iii. 1. 4. Y. S. iii. 2. See also Vachaspati on Y. S. iii. 1. For Samadhi See Y. S. iii. 3.

(*śamādhi*). The distinction of these three (*dhāraṇa*, *dhyāna* and *śamādhi*) is so small that the *Yoga-sūtra* calls the three together constraint (*Samyama*) 4 and lays down that improporportion as constraint becomes stable, concentrated insight (*Samāhiprajñā*) becomes clear. 5 These three represent the direct aids to conscious concentration (*samprajñata śamādhi*) 6 as compered with the other five aids namely *yama*, *niyama*, *āsana*, *prāṇāyāma* and *pratyāhara*, which may therefore be called indirect aids. But even they are only indirect aids to super-conscious or seedless concentration (*asamprajñata* or *nirbīya śamādhi*) for according to *Viśvaśāstra*, this can be brought about by other means according to Vāchaspati, include contemplation of God 7 (*Īśvaraprānīdhāna*).

Even when God is meditated upon, the ultimate purpose is to stop the flow of mind in its conscious and subliminal aspects and to bring about the cessation of the modifications of the thinking principle. This alone explains why the *Yoga* manual can be and has been used even by those who do not believe in the reality of God.

The *Yoga* can, therefore, be best described as a manual of psychological ethics, to use the words of Mrs. Rhys Davids, intended for developing the powers of the mind with the ultimate object of seeing through the futility of exercising them in spiritual interests. Once it is recognised that the soul is different from matter in all its forms, unconscious and pseudo psychical, there will be no indication to attend to the objects of Nature or indulge in any kind of thinking, feeling or action. The soul is above all opposite modes of awareness (*dvandvatīṭa*) and relativity of subject and object. It is non-modifiable (*aparīnamīn*) and in it thinking and being coincide.

4. Y. S. iii. 4. 5. See

Vṛasabha, on Y. S. iii. 5. 6. Y. S. iii. 7. 7 Vāchaspati on Y. S. iii. 8 also Y. S. ii 45, For the relation between *Īśvara*, *prānīdhāna* and the *yogāṅgas*, see Dasgupta, *Yoga as Ph.* and Rel. P. 145.

Fundamental Traits

The object of Yoga Psychology, to teach the way to self-knowledge and to this everything else—including devotion to God—is subsidiary.

The Yoga system of achieving salvation is a bold man's creed; and although there is the stic reference in this system the ultimate effect of all process of thinking does not differ very much from that in Buddhism and Jainism where the theistic implication is absent. The gods figure as colourless in this system as in the heterodox schools and they are shown as inferior to the sage in all these schools of thought. The Yoga system like Buddhism, insists on certain fundamental traits for achieving success in spiritual culture. These are *sraddha*, faith in the efficacy of concentration, *virya*, increased effort of energy arising out of that belief, *smriti*, mindfulness or capacity to call up the desired object before the mind repeatedly by that energy, *samadhi*, concentration of the mind on a single object with a view to stopping all dispersiveness, and lastly, *prajna*, insight into the nature of things by concentration. They are not processes, but faculties which the individual must possess in order to obtain discriminative knowledge.

Within the Sankhya framework the Yoga introduced the theism of orthodoxy on the one hand and the psychological analysis of the heterodox systems, specially Buddhism, on the other.

I. Y. S. i 20. Dasugupta includes these as also *abhyasa* and *vairagya* within *yoganga*.

IV YOGA PSYCHOLOGY MODERN SCIENCES *

[CONTENTS:-Yoga psychology and modern Sciences-
The Theory of Causation-The Trigunas, (The Ultimate Reels)-
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Determination and other Determinations--Space and Time-
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Phenomena Consciousness Result of Modification of Trigunas-
Concept of Prakriti both Physical and Mental]

Patanjali defined yoga as 'the partial' and 'complete' or
temporary and permanent arrest or cessation of mental states.
The theory that mental states can be arrested by our efforts is
an extremely original one and uptill now we know of no country
other than India, where such a possibility was ever conceived.
In an interview, that I had with the famous psychologist Dr.
Sigmund Freud, he expressed great surprise, in the course of a
long discussion, that such a thing should be conceived possible
but he admitted that this experiment had always been made

The following extracts are taken from an article contri-
buted by Sri S. N. Das Gupta M. A. Ph. D. (Cantab).
Principal Sanskrit College, Calcutta to the Cultural Heritage
of India Vol. 1, on "An Interpretation of the Yoga Theory of
the relation of Mind and Body. We are obliged to quote the article
in extenso, because the subject is very difficult and intricate
and the arguments of the author have to be followed very
carefully. We gratefully acknowledge our indebtedness to the
author and the Ramkrishna Mission.

and that therefore it would be hazardous to deny its possibility. In India the yoga has always been practised from the earliest dawn of her civilization and carries with it the testimony of many decades of centuries.

Underlying the possibility of the fact of yoga, there is a concept of mind and a theory of psychology. In spite of many differences in the attempts at the exposition of this psychology among the different thinkers of the school of Patanjali, there is a general agreement regarding the main position of the Yoga psychology.

The Theory of Causation.

This theory is based upon a metaphysical Theory of Causation namely, that like causes produce like effects. A cause is regarded as a potential effect. Even before the causal operation, the effects exist in identity with the cause. The function of the causal operation is not to produce any thing new, but to actualize the cause as the effect or to exhibit manifestly in the effect what was already contained in the cause.

There can thus be no interaction between unlikes, for in that case the interaction would have to be supposed to bring into being effects which were not contained in either of the two causal elements or in the interaction itself. Again, if interaction is supposed to be an extraneous relation, then being a relation it would be outside the causal entities and whatever is outside the causal entities would be incapable of entering into them; so the relations will have to be conceived as having no relata at their two ends and this would baffle the very nature of relations. Thus relations cannot have any separate existence from the relata. It is the different aspects and manifestations of the relata that are interpreted as relation. Relations are thus certain constructions that are made by us by which the relata are held apart and connected in a certain manner which is called relation. This analytic-synthetic function

of the mind which manifests the mere related, and all relationed states of the mind are technically called *vikalpa*. Since the concept of relations is abolished the problem of the relation of substance (*Dravya*), attributes (*Gunas*) and motion (*Karma*) does not also arise.

Attributes (the *Gunas*) are but modes of the substance and substance is also a mode of the attributes.

The Trigunas

The distinction of substances and attributes (*Gunas*) and their mutual relation of inherence are due to the constructive function of the mind, the *vikalpa*. They are one and the same. The apparent difference is only due to the different types of constructive emphasis of the mind. Now the whole universe, physical or mental, is a field of interactional relations. But if there are no extraneous interactions and no extraneous relations, it must be composed of a Neutral Stuff which is neither material nor mental. This Neutral Stuff cannot obviously be of a homogeneous nature, for in that case the diversity of the phenomenal effects cannot be explained. It is therefore supposed that this Neutral Stuff is composed of an infinite number of Reals (*Gunas*) different in natures among themselves, though they may be broadly subdivided into three classes as *sattva*, *rajas* and *tamas*. Only some typical class characters of these Reals (*Gunas*) can be mentioned and these innumerable characteristics exist only from the point of view of our phenomenal consciousness. As they hold within themselves the whole universe and all its characteristics in a potential form, it is impossible to determine the noumenal nature of these Reals (*Gunas*).

* **Noumenon**—An object conceived by the understanding or thought of by the reason as opposed to a **Phenomenon**—a visible manifestation or appearance. Compare the Sanskrit word *Nāma-aname*. Both are derived from the same root *Jñāna*—to know.

It is also wrong to call them either substantive entities or qualities or characters, for, these distinctions are unreal. They have their value only to the constructive functions of a phenomenal mind. The only safe course, therefore, is to call this Ultimate Stuff Neutral Entities or Neutral Reals, whatever this may signify. It is said that the noumenal character or nature of these original entities called *gunas* is unspeakable and indefinable. What appears as their characteristics in the phenomenal world is due to the constructive nature of the phenomenal mind and the phenomenal conditions. It is from these Neutral Reals that the mental and physical spheres have emanated through a course of evolution corresponding to their diverse kinds of aggregation, and directed by a tendency, inherent in them, which we may regard as teleological in the sense that it operates in such a manner that the universe is harmonious in its productive activity towards all its later evolutions, and consequently towards the evolution of man and the shaping of his ultimate physical, intellectual, moral and spiritual destinies. That there is such a teleology (the science of cause) is not a matter of *apriori* belief or any deduction from any such belief, but is an inductive truth based on observation, experience and the testimony of the wise men of the past.

The Theory of Parallelism

It is obvious that a psychology based upon such metaphysical data cannot hold that mind and body or mind and matter are two distinct entities which act and react upon each other. The psychological view of interactionism that the mental phenomena are the results of nervous changes in the cortex, or that the muscular changes are determined by mental changes of thought, emotion and volition, would naturally be quite inconsistent with its metaphysical background. The

theory of parallelism with a metaphysical background of pan-psychism though somewhat nearer to its metaphysical position cannot also be admitted by it. The theory of parallelism holds that neither the mind influences the body nor the body influences the mind; but though neither determines the other, the mental phenomena run parallel to the bodily phenomena.

The pan-psychical parallelist would hold that the mental and bodily changes are the effects of some common elements present in the mind and the body. But we know that the introduction of certain drugs in the system almost immediately produces mental changes. Alcohol is a chemical compound of carbon, hydrogen and oxygen. When introduced into the body it is absorbed directly from the gastro intestinal tract mainly into the portal blood and partly by the lymphatics and within a short period of its introduction into the system it produces a sense of mental exhilaration. Now if interactionism is discarded how are we to account for the mental change through the metabolic changes produced in the body by alcohol? The one explanation according to the pan-psychic theory would be that alcohol should not be regarded merely as a compound of carbon, hydrogen and oxygen, but that in itself it liberates a physical energy which directly affects the mind. If the body which is a conglomeration of material elements can have a mental counterpart, then even a compound like alcohol may have its own psychical counterpart which directly affects the mind. Such a view implies the metaphysical theory of ultimate entities which are double faced: on the one hand they behave in a physical manner and on the other, they behave psychically also. But when we speak of physical and psychical energy we miss the essential connotation of 'psychical.' If what we call psychical is merely a form of energy, then it may well be regarded as a product of nervous change. Physico-chemical changes are being always produced in the body and we should always have a corresponding influx of psychical energy all the

time.. The action of alcohol in the body is partly chemical and partly physiological. If the liberated psychical energy is to act on the mind, what would be the *modus operandi*? What would again be the relation between the psychical and the material energy as existing in an object? These and many other relevant criticisms are almost unanswerable in the above theory.

Theory of Neutral Pluralism.

The metaphysical theory of *yoga* is a theory of neutral pluralism and not of pan-psychism, for, both matter and mind and all their effects are nothing but diverse kinds of aggregates of the Ultimate Reals, the *Gunas*. The nervous changes that accompany the psychical states occur in the sphere of the body in which they occur and in relation to the physical environment in which that body is located. In a remote manner each body-system is associated with the parents from which it was produced, the nourishment that it had, the climate, temperature, environment and the associated biological functions that are being discharged in the system. The psychical sphere or the mind also has its own history and is a universe in itself. What appears on the surface at any given time as a state of awareness is only a temporary phenomenon. But its conservation, repression, reappearance, its contribution towards the inner history of the mind and towards the determination of future psychical occurrences are associated with a peculiar definite history of its own. As the body-system develops in relation to mind and in relation to its external environment, but is always internally determined by its constitution and history, so though the mind develops in relation to the body and the external environment, it is always internally determined by its own history and constitution. The physical, biological or physiological and the psychical are essentially of the same stuff of Neutral reals (*Gunas*). But each sphere is internally determined by its own laws of emergence, evolution, order and correlation in consequence with the interrelation of the other.

two spheres. The contribution of the material to the biological is possible only because the two have the same essence. Such contribution simply means the participation of one in the history of the other. The biological, however, means only the stage where the material has come but partially within the history of the psychical. What we call biological force or life-functioning is nothing but the intermediate sphere where the psychical is partially adapting the material elements within its history. Such an adaptation is possible only because of the fact that there is inherent tendency or teleology in the reals themselves to pass into the history of their others and thus to help the due functioning of the history of each of the different spheres. It is for this reason that the development of the psychical is in direct relation to the physiological organs, functions and structures in all animals.

Self Determination and other Determinations

The manner in which the neutral reals may combine among themselves has a limitation grounded in the very nature of the reals themselves as also of the particular combination as the reals themselves have their own inherent natures or qualities so each of their combinations has special characters or qualities and the manner in which these combinations may enter into the history of other combinations is limited by the structural quality, character or nature of such combinations. In the spheres of theoretical science we try to discover the nature of such limitations through induction as is associated with it, and try to formulate what are called the laws of nature. The uncertainty associated with all inductive propositions and laws relating to cause and effect and even to the uniformity of nature is grounded in the fact of our ignorance of the ultimate limitations of the noumenal reals and of their combinations in relation to one another. From the point of view of pure theoretic science or metaphysics it would be possible to overcome the limitations of any combination of reals and to

transform one combination into another, provided we had the exact knowledge of the nature of the limitations of each combination and had the apparatus by which we could relate any combination with those other combinations in the presence of which each combination would change its history. A practical chemist not only studies the properties of elements and compounds but also tries to determine in the presence of which compound other particular compounds change their internal history. We know that a catalytic agent either in the outside world or in the animal body in the form of enzymes, produces chemical change in other compounds without itself undergoing any change. A practical physicist not only studies the ultimate electronic structure of elements but also tries to discover the possibility of effecting such structural changes in the constitution of an atom of an element by the forces of heat, electricity or pressure that the atom may change its history as one element into that of another. Thus in the material world we find that in the presence of force as electrical, thermal, chemical or doubtfully chemical (e. g. in the case of a catalytic agent) chemical compounds or elements change their individual or mutual history. By history I mean properties or behaviours of an entity in the presence of other entities in determining or effecting change in itself or in those entities which form its environment or which are copresent with it. History thus is self-determination and other-determination in the copresence of other entities.

The nature of this determination must be different in the physical, chemical, biological, physiological and the mental world. But history means the manifestation by a real of new qualities as actualization of the potential in copresence with others, participation in the history of others as their constituents or change of its own history in copresence with others. No case of causation is a case of external determination, but the elements that seem to determine a causal change

or effect a causal operation are but the conditions under which a composite unity determines or changes its own history. The so-called other determination mentioned above is also to be regarded as self-determination from the point of view of the composite unity that undergoes the change. The nature and ground of this self-determination are to be sought in the inherent tendency of the neutral reals forming the structure of any composite unity to change its history in copresence with other composite unities, in consonance with the mode in which alone the entire evolutionary process from the inorganic to the organic and from the organic to the highest development of man and his spiritual powers, has proceeded. The limitations in the behaviour of any composite unity are, in consonance with this universal tendency with regard to the entire whole which has to emerge or evolve as an actualization of its potential career. Every individual history, be it of an atom, or molecule or compound, of the physical, electrical or thermal behaviour of inorganic substances, of living units, of mind, or of societies or nations, is only a part (abstracted mentally) of the universal history which is in a process of unfolding. Every individual history is at once its own self-determination as well as its determination by the universal history; it is an epitome of the universal history. The concept of causation is not one of production of change by an extraneous entity, nor one of assemblage of conditions or transformation of energy or of parallel changes in the causal conditions and the effect, but the self-evolution of an entity in copresence with its conditions from the proximate to the remotest. Such a self-evolution may mean either the unfolding of the nature of an entity, its contribution to the unfolding of the nature of other entities or its participation in the history of the unfolding of other entities. The tendency that guides the modes of self evolution of any entity is on the one hand the actualization of its potentiality and on the other its subordination to the history of development

of other composite entities in the interest of the total cosmic development of which every individual development is a part and towards which it has a tendency.

Time and Space

It may be remembered that in accordance with the fundamental metaphysical position of this system, space and time have no separate existence; they are not the general condition of all occurrences, but are only the modifications or combinations of the ultimate neutral reals and are thus continuous with objects. Space is not like a box in which all things exist, but it is continuous with all objects. All matter has evolved out of space and time has its first physical manifestation as a mode of space. The first physical category in the evolution of the neutral reals is space. Time is nothing but the constitutional or structural movement in space and in all space-products. Thus it may be regarded as a determining or structural mode of matter or space. In some older schools of Sankhya—Yoga theory time is regarded as an original dynamic existing prior to space and determining the evolution or emergence of space, and also of the neutral reals in their active capacity, from an original hypothetical state of equilibrium in which their functions were inoperative. It is thus seen that time is not a separate entity, but is an original function inherent in the neutral reals, space, the psychological spheres, and all products of space as matter. When it is said that time is the first physical manifestation of space, what is meant is that since time in the phenomenal world means the structural movement of the ultimate reals, it exists even in the psychological sphere, as is realized in the apprehension of time in the mind. Time exists as a structure of the mind or the psychological sphere as a pre-condition of its apprehension which is a result of a process that may be either mental or physico-mental. Space is the first category

that emerges in the physical plane as a result of the combination of the neutral reals. But since time is the dynamic in the structural changes of the reals and since space is the first result changes in the reals, time may be regarded as manifesting first in the physical of structural space. But as the ground of the emergence of all other physical categories from space has the structural movements of the reals, time exists in all the products of space in the material and the biological world. There is a difference between our apprehension of time as measurable moments of the phenomenal time and the noumenal time represented in the very nature of the structural changes of the *gunas*. The phenomenal time or time as apprehended in consciousness has a measurable form. We may look forth for the finest, the smallest measure of such time and the limit of such smallness may be fixed in an imaginary fashion as the movement of an atom in the space of its own dimension. But even then such a unit of time or any time conceived by the addition of such units would not represent the real time either as the mode of space or as the structural changes of the neutral reals. Time as apprehended by us is thus false not only in its measure as a unit but also in its functional aspect; it is conceived as a flowing stream and as associated with the changes of matter and our experience of it. It will be realized that such a conception of time is false as it does not show either the structural or the modal function of time. The apprehended time, therefore, is false both in its aspect as measurable and in its function as the locus of all experiential and material changes. It is therefore held that the apprehended time is a mental construction (*buddhinirmana*).

Mental Construction or State (*Vikalpa*)

Returning to the problem of causation and regarding the relation among the assemblage of conditions that effect a causal change, we find that these factors of the causal operation, apparently existing in different points of space and

separated by the time-element involved in the process, are not in reality discontinuous from one another. The so-called primary cause and the conditions are to be regarded as forming plain in one organized whole theoretically associated together with the entire organization of the universe. Individual organizations, when looked at from the standpoint of their separable or separate existence, are but the results of our mental construction (*vikalpa*) generally from the point of view of our practical needs and interests. When the potter makes a jug out of a mass of clay, we may say that the clay evolves itself into the jug by its self-evolving process through the contributions of its conditions, the energy of the potter, the wheel and the like. But the proper scientific view of causation would be to regard the clay, the potter, the wheel, the associated space and the associated time as one organized whole, evolving forward in its self-evolving process. In this self-evolving process each element of the organized whole undergoes a change peculiar to its own nature, but none of these elements can be conceived as having an existence by itself independent of other elements. None of the elements are in reality separable. They can all be taken together in relation to the organized whole as discharging a function with reference to the whole and also with reference to each and every constituent of the whole. The ordinary definition of cause as invariable unconditional antecedent is no true definition and has only a methodological value. It only serves to separate a certain entity in which we are directly interested from others in which our interest is more remote. In the Yoga view of the situation the difference between cause and conditions also ceases to have any real significance and has only a methodological value. The conditions the spatio-temporal elements of the mentally separated causal whole, are continuous with the organization of the effect—whole constituting its own spatio-temporal and material elements. The differentiation of the effect whole from the causal whole is also the result of a mental construction. The

effect-whole exists in the causal whole as involved in its self-evolving process as its moments of self-expression.

Material and Extraneous Causes.

The ordinary objection against the Yoga view of causation that since the effect exists in the cause, the apparatus of the causal operation and its movement is inexplicable, arises from a misapprehension of the whole situation. It is not the so-called material cause that evolves by itself independently of everything else, but it is the self-evolution of the entire organized whole of the so-called material cause and all its conditions including the spatial and the temporal elements. When it is said that the oil exists in the sesamum, it does not mean that such an existence is a ground for its self-evolution. The oil exists in the sesamum as much as the plant of sesamum exists in it. As a matter of fact the whole universe may exist in the sesamum, for it has for its constituents the neutral elements which are the constituents of the universe. The Yoga theory of causation is not interested merely in the barren assertion of the existence of the effect in the material cause. The true effectuating existence of the effect in the cause is with reference to the organized whole and it is this alone that can be called the true material cause. In the Yoga theory of causation there cannot be any place for an extraneous entity as an outside agent. Such an internal organization is possible from the fundamental notion of the neutral reals which co-operate together for mutual self-evolution and the evolution of the organized whole. But when the different elements constituting an organized whole move forward for their own individual-self expression in consonance with the self-expression of the organized whole, which in itself is a unity and has its own specific self-expression, the contribution in the joint effectuation of any of the constituent elements may be regarded as extraneous from the point of view of the contribution of the

elements which we emphasize from our practical interests. Thus when a seed is put under the moist ground, the moisture the temperature, the pressure the space, the mineral and other elements present in the soil, the contribution of the microbes as the fertilizers may be regarded as extraneous causes (*nimitta Karana*) and the seed as the material cause. In the seed also, if we consider the function of the cellular walls which allow the passage of the proper nutrients through osmotic pressure, the cellular walls may be regarded as extraneous to the operation of the seed as a material cause. So, if we continue our analysis of the different physiological operations of the different structural elements inside the seed, we shall see that the so-called material cause as apart from the extraneous causes is reduced to a mere fiction or to the tendency of the organization as a whole towards its specific self-expression. When a number of joint operatives work as an associated whole, which from our point of view seem to be more intimately associated in their operations, or which may somehow be regarded from our points of view as belonging to a different order in their modes of operation, we may ignore the internal, structural and functional activities of that integrated whole, regard it as one unit and as separate from the environmental influences and call it the material cause.

Thus the different structural elements have their independent existence and discharge independent functions through which new products come in and new bio-chemical and physiological operations set in. Such operations take place through the joint co-operation of the structural elements, their functions and products and signify the self-expression of the organized whole—as the seed of its growth. The joint operatives inside the seed may be regarded from the point of view of our reparative intellect as being more intimately associated with one another than the environmental influences which may be more easily separated from them. It is from this point of

view that the seed is regarded as a separate entity and the material cause. But in reality the seed in its production, existence, its effectuation as shoot and plant, its processes of growth and changes and variations of growth as well as in its destruction depends entirely on the environmental influences and their contribution. The potential and actual life of the seed is thus as much a function of the integral organization of the seed as that of the environment. It is for this reason that the fauna and the flora of a country are determined by its climatic and other conditions. Even the position of the earth in the limitless space determines the conditions of the production and growth of animals and plants. Thus the true cause is the organized whole and it is from a purely methodological point of view that the separative intellect may introduce different concepts of causation, which may seem to be conflicting with one another when the true point of view is not held before the mind.

Nine Kinds of Causes.

Thus in the *Yyasa-bhasya* (11, 21) we hear of nine kinds of causes viz cause as production or transformation by which the indefinite makes itself definite, cause as integral maintenance of the whole through inner teleology, cause as manifestation to consciousness of what is already existent, cause as determined in change of directions in a process, cause as determined in mental movement of syllogistic nature by deduction or induction, cause as attainment of a true state of consciousness negating the false ones, cause as negating the false state, cause as extraneous agent determining the transformation and cause as a sustaining agent. It will be seen that at least four or five of the above concepts apply in the mental field and the rest are of universal application. But it can be shown that these concepts of causality are drawn from the application of the fundamental principle of causality as applied in different spheres.

or, as looked at from different points of view. As such, they are not in any sense exhaustive and have only a methodological value.

Force—a Behaviour.

"We have seen so far that causation means self-determination of an organized whole; each organized whole holds within it further organized systems and in tracing the subtle history of these related organizations and sub-organizations we may bring ourselves up to the limit of the assumption of structural determinations in space of almost an incomprehensible nature. The reference of these determinations to the ultimate neutral reality comes to the domain of metaphysical hypothesis. Each organization works in general harmony with all other possible organizations and in specific harmony with certain other organizations with which it may be more directly or proximately related. What is generally called force is an illusory abstraction and as such the enquiry into the association of force with a substance in which it is supposed to inhere is also an illusory attempt. The manifestation of the so-called force is but the behaviour of any organization or sub-organization or element with reference to its own self-expression or the self expression of any other organized whole or wholes with which it is related. Electricity is regarded as a force, but in reality it is nothing but a behaviour. Thus Russell says: "Electricity is not a thing, like St. Paul's Cathedral: it is a way in which things behave." The so-called force is a self-relating process involved in all specific self-expressions which again cannot be distinguished from the very nature of any organization.

Structure of Atoms.

That there are no instances of simple entities in the universe may require a few words of explanation. If we start with a lump of matter, we find that it is divisible into molecules existing together in different degrees of cohesion and dispersion which determine the existence of solids, liquids and gases. These further determine along with other conditions the state of its

existence as a solution, mixture, emulsion or colloid. The molecular structure of an object not only determines its ordinary physical conditions but is associated also with various physical properties of colour, texture, taste, and the like and also, with certain kinds of physiological characters. The molecule itself has in it a molecular structure of atoms of the same element or of diverse elements. Even when the atoms are of the same element, the molecular structure effects a great change in physical characters and possibly also in chemical characters. Diamond and charcoal may be cited as an instance. In the case of an inter-molecular structure of atoms of diverse elements, even when we have the same number of atoms of the diverse elements, the mere difference in their structure makes an enormous difference in the physical and chemical characteristics of the two molecules. Both organic and inorganic chemistry abound in instances of the formation of new compounds by such inter-molecular rearrangement.

If we descend to the atoms, we find that they have a definite system of structure of protono-electron arrangement. The exact nature of this arrangement is not definitely known, though it has been supposed with a fair amount of assurance that it consists of concentric ellipses or circles, the complexity of which increases as we ascend from one group of elements to another in accordance with the Periodic Classification of Mendeleeff and Lothar Meyer. We know that the simple addition of one or two electrons in the outer ring of the atom of an element may result in the production of such intensely different chemical substances as carbon and oxygen. We know also that at least in some instances it has been possible to degenerate one element into another merely by the repulsion of one or two electrons from the outer ring of electrons. Electron itself, is identified with an electric charge, though it has a definite volume and a definite weight. Light is regarded as electronic and as predicted by Einstein it has been found to suffer from the influence of gravitation. Since electrons have weight it may

be supposed that they also have a structure and an internal organization, and we are on the threshold of new discoveries and theories in which they are regarded as crossing points of millions of sub-ether waves. The nature of these sub-ether waves is not definitely known and it is possible that they represent some indefinitely known structure of space. That space has a structure in one of the fundamental assumptions of Einsteinian Theory of Relativity. From where comes the structure of space may be left to the guess work of metaphysical speculation. Coming to the domain of life we find that even the microscopic and the ultra-microscopic bacteria reveal in them the presence of chromatin granules which may be regarded as homologous in nature to the nucleus of higher organisms. It has been found that bacillary bodies contain within them deeply staining structures. These structures show a preponderance of slender rods which are cylindrical with rounded ends. The development of a bacterial life shows separation, rearrangement and growth of these internal structures in a manner homologous with the growth on the cell bodies of higher animals. The fact that the cellular bodies of higher animals contain an internal specialised structure and different kinds of internal apparatus, is too well known to need any elaboration here. Apart from the function of the chromatin and the chromosomes, I may refer here only to the Golgi apparatus. The Golgi apparatus is a centre of synthetic processes. It is engaged primarily in the production of secretory granules which are excretory in nature. These products are of a temporary character such as mucous, serous, lipoid granules, yolk, acrosomes, Nissl's granules, etc. The apparatus undergoes hypertrophy during the process and is not transformed into the various products. We need not enter into further details, but it will be evident from what has been said above that even in the crudest beginning of life we have definite proof of complex structures associated with complex functions. It can also be proved that the process going on inside the

coll-life consists not only of localized actions at particular points but of a totalized action of the entire structural area, which is much more than merely additive. It is thus evident that both in the inorganic and in the organic sphere of plant and animal life we have to deal with structural organizations and sub-organizations, which are constantly in an evolving process both in their specific interests and in the interest of other organizations. Their actions are both of a localized nature, and also of the nature of a totalized whole transcending the limits of a localized action. The localized actions are actions of sub-organizations which may be taken successively to any of its minus powers. The action as a whole is the action of the sub-organizations towards the self-expression of the successive organizations of which the successive sub-organizations are constituents.

Catalytic Agent, a Co-existent Cause.

Causal operation cannot always be interpreted as involving definite functioning of each of the constituent elements, which may be interpreted as the exertion of force or as offering positive contributions in the parallel plane with the contributions of the other constituent elements. Thus in the case of a catalyst we find that a catalytic agent may in most cases excite chemical action in other compounds simply by its very presence in a measure quite incommensurable with the relative proportions of those compounds and without undergoing observable change in itself. Thus sucrose will act on at least two hundred thousand times its weight while rennin of the gastric juice will clot at least four hundred thousand times its weight of casein, the coagulable protein of milk. The very presence of the catalytic agent is the cause of the chemical change in the sucrose of the milk, though we are not aware of any definite contribution on the part of the catalytic agent in the same plane with the contributing actions of the constituents of

sucrose and milk. No contribution of any definite force can be conceived, as the catalytic agent itself remains unchanged, though only by its presence four hundred thousand times its weight of casein undergoes a change. Again a causal operation would not necessarily always be a prior event to the effect as may be excepted from Hume's definition of cause as an invariable antecedent. When a planet approaches its motion is accelerated. The cause of the acceleration is its specific position in the gravitational field which can be regarded only as a coexistent event, but not a prior one. Again from what has been said above it will be apparent that no cause can be unconditional. This view will be further apparent when we consider that the cause may also be defined as an assemblage of conditions, the remote conditions of which may sometimes be pressed backwards in an infinite regression. Thus we see that all the so-called defining characteristics of the causal concept have only a methodological interest. Causal operation is a process of self-emergence and self-expression or other-emergence and other-expression of organized wholes.

Inorganic Organizations.

If we consider the nature of organizations in the non-living and the living world, we find that though their general nature is the same, yet there are remarkable differences in the specific modes of their operation. The behaviour of inorganic organizations is dominated by the law of inertia. The laws of force and their quantitative and qualitative directions are fixed. There is self-maintenance and self-expression, but there is no growth. There is aggregation and accretion, but no production. One atom of copper, one atom of sulphur and four atoms of oxygen produce the integral combinations of a copper-sulphate molecule. Two atoms of hydrogen, one atom of sulphur and four atoms of oxygen produce a molecule of sulphuric acid. There are

processes inside the molecules of copper-sulphate and of sulphuric acid by which they hold themselves in *status quo* and which regulate their behaviour with reference to their environment and other substances contained within it. But no processes inside a molecule try to generate further molecules from it. A slight exception is perceived in the formation of crystals. We find that the electrical energies associated with the poles of a crystal help the formation of synchronously shaped crystals from a mother-solution. Here though a crystal supports the formation of other crystals, these crystals are not produced from a disintegration of one crystal through the operation of the materials absorbed within it. The contribution of a crystal towards the formation of its sister-crystals is through the adhesive and formative forces exerted in the peripheral regions of the crystal. As such, it is entirely different from the process of cell-division which secures the history of production and growth in the living world.

Living and the Non-living.

The chief characteristics in which the living differs from the non-living may briefly be summarized as follows:

I. Persistence of a complex specific metabolism (comprising metabolism of protein, individuality of metabolism and persistence in spite of change) and the corresponding specific organization.

II. Capacity of growth, reproduction and development.

III. Effective behaviour, registration of experience and variability.

The Reaction to Environment

It was sometimes held, particularly in association with the theory of vitalism, that the environment of an organism, physical

or chemical, must be regarded as existing outside of it, that it may be explained independently according to the well-known physical and chemical principles that even within the organism the same physical and chemical conceptions may be applied except in so far as there is interference by a peculiar influence within the organism by which the self-maintenance of the organism as a specific whole could be explained. We now know that the conception of life embraces the environment of an organism as well as what is within its body. The conception of life implies that the relations of the parts and the environment of an organism are such that a normal and specific structure is actively maintained. Thus the famous biologist, Dr. Haldane says: "The environment, is expressed in the structure of each part of the organism and conversely. When, moreover, we examine what appears to us as organic structure and the structure of organic environment closely, we find that it is the expression of continuous activity so co-ordinated that the structure is maintained. We cannot separate organic from environmental structure, any more, than we can separate the action of the environment from the reaction of the organism. Moreover, the spatial relations of the parts do not imply their separate existence from one another, since we cannot define them as existing separately when their very existence expresses co-ordination with one another. The co-ordination extends over surrounding environment, and the spatial relations of parts and environment express unity, not separation. They also cannot be described as existing within space; for the co-ordination embodied in them is not limited to a certain position in space, but extends indefinitely beyond any spatial position which we might attempt to assign to it."

Biological and Physico-chemical Events.

Even the Darwinian theory of hereditary transmission implies the fact that life is a unity and it constantly maintains and reproduces itself. Such a self-maintenance is consonant with variation involving adaptation of an organism as regard structure and activities to new circumstances. Structure expresses the maintenance of function and function expresses the maintenance of structure, and a physico-chemical environment cannot be separated from the living organism, as if the former was the content and the latter the container. The environment and the living whole together form one whole, one organization. Morphology cannot be separated from physiology and no physico-chemical theories can explain the self-maintaining and reproductive nature of life. The science of life is an exact science, the concepts of which are original and are not in any applications of or deductions from physico-chemical concepts. The time when it was thought that physico-chemical concepts could explain the concept of life is fast away and we have indication of a new era when explanation of physical concepts will be attempted on the analogy of biology. Thus hard-boiled scientist, like Whitehead says that science is taking on a new aspect which is neither purely physical nor purely biological. It is becoming the study of organisms. Biology is the study of larger organisms whereas physics is the study of the smaller organisms.* According to him an event may be taken as the ultimate unit of natural occurrence and it contains within it two aspects, an aspect of self-maintenance and an aspect in which it holds itself in unison with the self-maintenance of other events. An event corresponds to two patterns, namely, the pattern of aspects of other events which it grasps into its own unity and the own aspect which other events severally grasp into their unities. There is thus an intrinsic and an extrinsic

reality of an event, namely, the event in its own prehension and the event as in the prehension of other events. The ordinary scientific ideas of transmission and continuity are details concerning the empirically observed characters of these patterns through-out space and time. Considered from these points of view, the biological and the physico-chemical events are in one sense alike and on that account we get a peculiar insight into the nature of physico-chemical events when we look at them from the point of view of biology. The idea of self-expression in the interest of other expressions is most prominent in biological studies. The idea of the universe as an interrelated organization in the interests of one another receives an important justification from a biological outlook. We have seen so far that biological organizations belong to an order different from physico-chemical organizations. Yet they are conterminous with the physico-chemical organizations which form their environment. Plants seize the radiant energy of the sun and utilize it in building the compounds they use. Animals digest them to build their own. The complex activities of the animals have three powerful groups of governors, the ferments, the endocrine secretions and the vitamins, all chemical compounds and all acting chemically. All the processes of life are governed by the same quantitative laws that have been proved to hold for non-living matter. Life can neither create energy or matter nor cause their disappearance. The two great laws of physics and chemistry are conservation of matter and conservation of energy and all living processes conform rigidly to these laws. An organism carrying on an active metabolism accounts for all matter taken within itself during a measured period of time, so that the difference in weight between the matter ingested and that excreted is exactly balanced by a gain (or loss) of weight by the organism itself. So the total intake of energy from the potential energy of the food ingested and the actual energy

acquired from food hotter than the organism is equal to the total energy output consisting of (a) radiation, conduction and convection, and (b) actual and potential heat lost with the excreta and the work done by the organism. Many of the chemical compounds and elements are directly produced and stored up by the endocrine glands. Thus the thyroid stores up iodine and forms definite iodine compounds. The para-thyroid glands secrete compounds which assist in the control of calcium metabolism. The pancreas secretes compounds which help the metabolism of glucose and so on. Many other acids and salts are prepared in the body by a mechanism entirely different from that in which they may be prepared outside the body. Many of the compounds prepared in the body are such that we have no indication as to how they are produced inside the body by the chemical processes that are known to us. Some of the compounds which may be produced outside the body by the application of considerable heat and various chemical reagents are produced in the body in a very simple manner under entirely different conditions. It will thus be seen that though ultimately the constituents of our body are homogeneous with the radiant energy of the sun or the electrical conditions of space indicated thereby, our organism is an organization of an entirely different nature from all other non-organic organizations. It uses non-organic methods and assimilates and transforms non-organic matter and energy for its own interest in its own peculiar way. Whatever is taken inside the body is made to enter into the specific processes of the organism and to obey the laws of the organism which are different and yet consonant with the loss of non-organic nature. When an organism fails to do so in any respect we have diseases. Thus the larger protein-molecules do not under normal condition reach the circulation, but when by any chance they do reach the circulation they act toxically producing certain reactions which may reveal themselves by definite symptoms. The cells of the organism then form and excrete compounds which can unite with them and detoxicate them and these are called anti-bodies or anti-gens.

Spontaneous Origin of Living Matter.

The mechanistic view of life implies that if at any instance of time we were to know the precise distribution of the matter and energy which are present in an organism, we should have a complete understanding of all its properties. In other words, the behaviour of living systems can be completely defined in terms of laws that are fundamentally similar to those which describe the behaviour of inanimate systems. But the theory of the spontaneous evolution of the animate from the inanimate, though it may give us a comfortable feeling of continuity of thought, is on the whole untenable. It is just as probable for a stone to leap spontaneously from the surface of the earth as for a living organism to evolve spontaneously from inanimate matter. The probability of simultaneous co-ordinative movement such as we find in living organisms is extremely small on the assumption of a purely physico-chemical arrangement. The organization of the simplest living organism is clearly more complex than that of a stone or of a motor car and it carries out processes that are infinitely more complex than what can be explained as chance coincidences. No chemist can seriously think that the proteins can spontaneously originate from carbon-dioxide, water and simple salt, any more than a physicist can admit the spontaneous origin of a motor car. Biology itself provides not one shred of observational evidence to support the spontaneous origin of living matter. There are a few biologists, however, who postulate the spontaneous origin of the intermediate stages between the living and the non-living world. But the physical events that have to be assumed in such a theory are such that our present concept of physical "laws" can hardly be applied there. It may be said that in past ages events which are now very improbable were, in fact, of common occurrence. But no man of science can give any credence to such a supposition unless he had some assurance as to the nature of those events and conditions

which made the origin of life inevitable or even probable. The distribution of energy and of matter in past epochs may have been different but if there were conditions prevalent at the time which could produce the living organisms through the spontaneous co ordination of matter and material energy, it would be extremely strange that every attempt to reproduce them in the laboratory should fail so completely. If the spontaneous origin of the animate from the inanimate cannot be held as a plausible theory, there is no ground for hoping that we shall ever be able to express all the properties of an organism in terms of physical laws. Under the circumstances it would be more logical to accept the existence of matter in two states, the animate and the inanimate, as a fundamental initial assumption. Some properties are naturally common to matter in either state and it is therefore legitimate to study the so-called physical properties of living matter. But just as the fundamental concepts of physics must be based on observed facts, so the fundamental concepts of biology must also be based upon observation in that specific sphere.

Individuality (Ahan-Kaaram).

From one point of view a mass of protoplasm may be regarded as a very fine colloidal emulsion, the fundamental units of which are extremely small. The properties of the whole may thus in some sense be regarded as being essentially those of each individual. There is some evidence to show that even a single differentiated cell represents an aggregate of very small living units. Even a single spermatozoon shows the growth and decline of its mechanical and respiratory activities in such a manner as if it represented the joint behaviour of a large population of much smaller units of activity. Yet when we try to think of the mechanism whereby the cell differentiates itself as a whole, we have to postulate some form of co-ordinated relationship which is more than additive and

which cannot be explained except as an organized behaviour of a total indivisible agent. If so long physical concepts were fruitlessly applied for the explanation of biological facts the time has come when biological concepts are being employed to explain physical behaviour. M. Poincare and others really define physical phenomena in terms of biological conceptions when they say that "modern physics is presenting us with apparent examples of spontaneity and foresight." When the dividing cells of a molluscan egg rotate in order to reduce their centripetal pressure, the rotation in the clockwise direction would be as effective as the counter-clockwise direction. But in every case it takes one direction rather than the other, though no mechanical difference of the inside force arrangement can be served. The cells of a molluscan egg turn one way or another for intrinsic reasons quite independent of any external influence. This and many other considerations of a similar nature show that the cell has an individuality of its own which is free from the limitations of the statistical laws of physics. Probably this may be extended to the minutest living components of the dividing cell. We are now in a position to assert that a living organism—or even the minutest parts of it—behaves as an individual and determines itself in consonance with both its own nature and its immediately associated life-entities and probably also with its external environment. Every case of its self-determination is also a case of other-determination. The variability of Darwin's law is the function of this self-determination. The concept of self-determination does not imply the exclusion of the need of others, but it involves within it both its own self-expression and the expression of others. Its individuality is not negative and abstract, but is positive and concrete in the sense that its very consideration for itself is also a consideration for others with which it is associated.

Whole Expression.

Coming back to the problem of causation, we find that though from the ultimate point of view the determination of all causal operation is based upon the fundamental nature of the neutral reals (Gunas), yet each individual organization, be it material or organic, may be regarded as different individual organizations each of which involves the relevant 'other' of it within itself. This also has its ground in the very nature of the different reals which co-operate together for self-expression, other-expression and whole-expression. Thus the statement that like co-operates with like or like is produced from like is as true as that like co-operates with unlike or that like is produced from unlike. All dialectical discussions on the subject prove to be barren simply because of the fact that the concrete nature of the process is ignored and emphasis is put upon abstract generalities which exist nowhere excepting in the brains of the quarrelling metaphysicians.

Independent Sphere of Life.

From the above considerations we come to the important conclusion that the sphere of the living is in a very relevant sense an independent sphere which has its own concept and own laws that may be known by observations and experiments, just as the laws of the inorganic world may be known. We know also that all the higher forms of life contain within them as integrated in their history the dominant potential tendencies and functions of the lower forms of life, just as even the most complex inorganic compounds contain within their history the tendencies and functions of electronic matter. The behaviour of any higher form of life can be revealed in its historical aspect only as involving within it all the lower forms as also a tendency towards further history in its further higher forms. Each form below the highest represents within it a process of events which

can be interpreted only by a backward and forward oscillation of the mind in search of an integrated meaning.

Independent Sphere of Mind.

(1). Just as in the case of life, it has been shown that it is a definite and independent world by itself having its own growth, function, structure and reactions to environment determined by itself, so in the case of mind also, we have to assume its existence as an independent world having its own inner history integrated within it which regulates its growth, function, structure and reactions to environment determined by its own specific laws. There is a difficulty, however, in making any definite assertions about the nature of 'mind' and its definite conception. In the case of living units, their processes consisting of physico-chemical changes were directly observable. The inference in their case was with reference to their specific inner urge that regulated their co-ordinating movements. But in the case of mind we have no sensual evidence of any organized whole. The phenomena of mind as thoughts, emotions and volitions can be observed by introspection or can be inferred from the manner in which they induce physiological changes or changes in the movement of the organism in consonance with changes in the environment. These may be studied to some extent, using the methods of exact science which involve definite measurements made under standard conditions. These experiments may be performed by oneself or by two persons, the observer who makes the introspection and the experimenter who handles the instruments and makes the record. But even in these there are obvious difficulties in carrying out the introspective work. There is always a chance of its being unduly affected by the temperamental characteristics of the observer and the association of ideas and feelings on the part of the observer at the time of the experiment. (2) Then again, what we may observe is almost always the phenomenal behaviour of mind, an idea, an

emotion, and image or the like. (3) There have been philosophers and religious teachers who have denied the existence of any organized whole as 'mind'. Thus the Buddha said that there were the petals, the pollens, the corolla, the stalk, and the like but there was no lotus; similarly, there is this or that passing idea, passing emotion, images and their momentary aggregate, but there is no organized whole behind them which can be called the mind or the ego or the self. (4). Again there have been philosophers on the other side who, judging from the fact that all our assertions regarding extra-mental objects are dependent upon our various modes of awareness as sensations, ideas, emotions and relations denied the existence of the extra-mental entities and regarded them either as wholly non-existent or as modes of our thought. It has been supposed by many of them that all our knowledge of the objective world is of a relational nature enunciated in an ideational form and regulated by the fundamental laws of thought of identity and contradiction. Sensations, images, ideas and relations are mental and as such it is only the mind that exists (5). There are others who think that relations have both an external and an internal reality and the mind is like a window. The perception of an event is the occurrence of a relational event both inside and outside the mind. The presence of the occurrence in the mind does not in any way involve any 'change' in the nature of the occurrence and it leads only to the phenomenon we call awareness (6). There are others who are prepared to regard mind as a combined totalized concept of the various physiological functions which express themselves in the behaviour of the organism.

Ultimate Nature of Mental Phenomena:

These divergences of opinion are due to a fundamental advantage and disadvantage of the mind-situation. On the one hand the mind has this great prerogative that all assertions regarding mental or extra-mental existence can only be made by the peculiar phenomena of awareness which we call mental. From this point of view there is nothing which is outside the

the mind. Though intimately associated with a physiological organism the processes of which take place in a definite spatio-temporal situation, the mind apparently has no such limitation. The modes of its working, the laws of its relationing, retaining, reviving, discriminating or assimilating, determine the nature of all our scientific knowledge and its acquisition. It is true that most mental phenomena are associated with physiological neural and biochemical changes in the body, but these changes are so very different from the associated mental factors that even by the wildest stretch of imagination they cannot be regarded as their modifications. If the biological entities cannot be regarded as the functions of the physico-chemical process, it is infinitely more impossible to regard the mental phenomena as the functions of the biological world. It is not possible to give any reply to the question as to what may be the ultimate nature of the mental phenomena and we know that it is equally impossible to say any thing about the ultimate biological units or the ultimate units of matter. We cannot define anything except in terms of behaviour. We know that probably each and every conscious mental phenomenon has its correlative in the physiological condition of the body, particularly in the neural substances in the brain. In our bodies there are two more or less distinct systems, the relation of one of which to the mental phenomena must at any rate be distant. Thus the normal movements of heart, respiratory muscles, blood vessels and intestines are generally regarded as being largely unaccompanied by any kind of conscious emotion. But even in their case we know that strong emotions or deep concentration produce great changes in the functioning of these processes. The other system, namely, the neuro-cerebral undergoes great changes along with conscious processes. The muscular processes, however, undergo changes by the volitional behaviour of the mind by which we can move our limbs according to our will.

Mental and Bio-chemical Phenomena.

Studies in biochemistry show that corresponding to the various phases of our emotions there are probably produced various kinds of secretory chemical compounds. We know that when there is a strong emotion or mental excitement, it affects the adrenal glands through certain nerves and leads to the secretion of an increased amount of adrenine from the *medulla*. This output of adrenine has its twofold effect, a general "straining up" of the organism through the increasing blood-pressure, and mobilization of liver-glycogen to produce a heightened level of blood sugar. The animal is thus conditioned, but as yet we know nothing of the mechanism by which adrenine is produced in the gland. It is known to us to be present in the poison gland of the tropical toads. Thus we see that the mental processes of emotion, attention, and the like produce physiological and bio-chemical changes which are in consonance with them. We know also that though the neuro-cerebral system is more directly and intimately associated with mental phenomena, the muscular system of the body and the organism as a whole are also influenced by the mental changes. If we try to find any criterion of mind even in levels lower than the human mind, we see that the introspective process by which the mental phenomena are revealed to the perceiver cannot be of any avail. As regards the presence of mind in human beings other than ourselves we have also no direct evidence, but we have to accept their testimony as supported by corroborative behaviour and observable behaviour, physical and physiological changes. If we have to observe the objective existence of mind in other fellow-beings or in animals, it can only be done by the joint application of the deductive and the inductive methods. The objective test of volition is attainable from a comparison of the universal nutritive and sexual impulses. It is only as a result of sensory excitations that the animal changes its behaviour, which implies voluntary actions. We have to call these actions voluntary, because they do not appear in

mechanical regularity in response to external stimulus, but are variable in accordance with the inner conditions of the living being. Judgments in individual cases may remain doubtful, for most biological processes are largely automatic and unconscious, and are selective towards the adoption of means with reference to particular means. But a close observation of the nature of living beings may enable us to decide between the two alternatives, that is, whether the determination is primarily biological or mental.

Consciousness.

The observation of experts on the subject leads almost unanimously to the view that consciousness is a universal possession of living organisms from man down to the protozoa.* In the lowest stages the processes of consciousness are restricted to very narrow limits and the will is determined by the universal organic impulses in the very simplest manner; yet the manifestations of the life even among the protozoa are explicable only upon the hypothesis that they possess a mind. The amoeba, which morphologically is only the single cell with a nuclear protoplasmic body, will return after a short time to the starch particles that it accidentally came upon and will take in a new portion of it for the nutrition of its body. The infusoria pursue others which they kill and devour. This shows that the choice of means for the furtherance of their biological satisfaction is determined inwardly by some kind of mental process as it cannot be explained as a result of any mechanical or chemical influence. We cannot however say anything definitely as to whether mind emerges only at the stage of protozoic life or whether it can be supposed to extend to still lower stages, that is, whether mind can be affirmed of every living organism. There are some grounds for asserting the fact that

* Principles of Physiological Psychology by Wundt, London, 1-10. p. 20.

whatever living protoplasms occur there are certain phenomena which are akin to mental, which possess a determining activity not explainable by physico-chemical influences. It is evident that mental characteristics other than voluntary cannot be demonstrated in these lower forms of life where there are no means of communication. Thus Wundt says that from the standpoint of observation we must regard it as a highly probable hypothesis that the beginnings of the mental life date from as far back as the beginnings of life at large. Fechner goes even further in expressly attributing consciousness to the earth and the other heavenly bodies, making the cosmic consciousness the whole, of which the individual forms of consciousness in plants and animals are parts. Such hypotheses emphasize the intrinsic impossibility of the view that mental life suddenly appears at some point of time and space as a new thing and that we need not seek for its general conditions in the universal substrate of the vital processes. Such theories imply further metaphysical speculations into which we need not enter.

Result of Modification of Trigunas.

But from what has been said we may assume that the psychosis of mind as much has to be admitted as having a sphere of its existence which, on the one hand, is associated with the physiological and physical substrate and on the other hand, is an independent existence having its own inner laws of determination. The concept of the psychical sphere has to be formed on the obvious analogy of the biological sphere and the biological sphere is associated with the physico-chemical sphere. As the biological sphere is on the one hand associated with the physico-chemical sphere and yet has its own independent determinant principle in accordance with which the former maintains its relations with the latter, so the psychical sphere or the mind is also an independent sphere which can manifest in its diverse forms and ways only in association with a definite physiological system and physico-chemical environments. The

psychical sphere in accordance with our theory has a definite substratum and reality, being the result of the modification of the neutral reals (Trigunas). As such it has its own existence by itself, but it can manifest itself only with the help of suitable physiological and physico-chemical organizations. The fact that things may exist without manifesting themselves is so obvious that it is not necessary for us to enter into any long discussion about that. A ray of light and an eye may both exist, but the condition of visibility can arise only when the former is reflected from a surface to the latter. The sound waves may be there but it is only within a certain range and in the presence of the ear that they can manifest themselves. The long waves of wireless or the short waves of X-ray manifest themselves only under the conditions of suitable mechanical apparatus. According to our assumption, then, the psychical sphere and the living sphere have been both existing, for aught that we know even when the earth was undergoing nebular changes. The material the living and the psychical may all three be independent organizations of which the last may manifest under the conditions of the first two and the second may manifest under the conditions of the first, or it may also be That the second is a relative function due to the varying degrees of co-operation of the first and the last. But we need not enter into the further metaphysical implications or discussions of such a situation for our present purposes. What we are interested to affirm is that mind or the psychic sphere does not consist of passing waves of consciousness and emotion, but that these constitute together an integrated whole which has its own laws of behaviour and operation in consonance with the operation of its internal laws and constituents and with its intimate physiological, biochemical and physico-chemical environments. Mental efforts determine metabolic changes involve expenditure of energy and expenditure of energy is dependent upon the intake of energy through the assimilation of physical food. Thus mind determines not only physiological conditions but also physical

conditions. On the other hand metabolic changes may induce various types of mental states. The consumption of alcohol may produce exhilaration and the smelling of chloroform may induce a semi-conscious or unconscious state. From the superficial point of view one system of organization may seem to be determining the other and be determined by it; but a keener appraisal of the entire situation shows that each system works independently by itself according to its own constitutional laws only under the co-operative conditions of other systems of organization.

Concept of Prakriti – Both Physical and Mental. .

According to the Samkhya we have the concept of the Prakriti which, on the one hand, covers all that is physical and, on the other, all that is mental. The mental events and the physical ones are both abstractions if they are taken as entirely separate and distinct from each other, for they are both the manifestations of the same ultimate reals behaving towards one another according to their own specific laws. The mental and the physical are not two distinct worlds, as it is ordinarily supposed, but they are two co-operating wholes within one whole The Prakriti. The ordinary difficulty as to how two entirely dis-similar wholes can come in contact with each other vanishes when we look at the point from the Samkhya Yoga perspective. From what we have already said it will appear that the relation between the mind and the body or the physical world is not one of interaction or parallelism, but one of co-operation. As it is a case of wholes within a whole, the operations in each whole follow certain universal laws in such a manner that the operations in other wholes follow a course of correspondence in co-operation, so that from a methodological point of view one may regard the operations in one whole as determining and conditioning, in a large measure, the operations of the other. In every sphere operations are self-determining and yet other determining. That

the operations in any sphere, by being self-determining can also be other-determining satisfies for us the concept of co-operation or teleology or mutual determinism. When through the operation of the physical phenomenon of light the mental functions so determine the organ of the eye as to facilitate its co-operation with them, or when through the operation of light change is produced in the operative functions of the eye so as to secure the co-operation of the mental functions, we have the perception of an object which is regarded as a mental fact. But this mental fact is, on the one hand, continuous with the sense organ, the physical object and its environment, and, on the other hand, with the final illumination by its association with Purusha or its incorporation in a final scheme of meaning which is the ultimate end of the knowledge process. There is an apparent duality between the physical and the physiological, the physiological and the mental, the mental and the meaningful conscious. But this duality is only an apparent duality, for there is a continuity of process from the mental to the physical, signifying the functioning of one whole within the other, each following its own law in consonance with the law of others. Even the meaningful conscious event is regarded as neither similar (*sarupa*) nor dissimilar (*virupa*) to the other events, for it is a final emergent fact which arises out of the conditioning processes of the other wholes. Even the universal and particular are not mental; but the objective; things are themselves of the nature of universal and particular and in accordance with adverse kinds of mental processes either the universal or the particular may be more or less predominantly manifested as facts of consciousness. Thus in perception the notion of the particular is more predominant and in inference the notion of the universal. So the relation of mind and body is no special problem in the Yoga theory, but is deducible from the general metaphysical position of the system.

CHAPTER IV

Poorva and Uttara Meemaamsa.

[CONTENTS-Purva and Uttara Mimamsa-Classification of Darsanas-(I) Purva Mimamsa- (II) Uttara Mimamsa or Vedanta-(III) Vedanta and Modern Sciences—[IV] Vivekanandas Lectures on Vedanta.

CLASSIFICATION OF DARSANAAS.

These two Darsanas are based directly on the Vedas and they discuss the meaning of Vedic expressions and are therefore called Mimamsas. The Purva Mimamsa takes its stand upon such portions of the Veda as relate to Karma Kanda. (Ritual). The Uttara Mimamsa or Vedanta relates more to Jnana Kanda contained in the Upanishads.

The Darsanas or the sciences in India are divided first into two classes.

(1) Aasthika Darsanas i. e. those. sciences which accept the authority of the Vedas.

(2) Nasthika Darsanas i. e. those which do not accept their authority. The first division includes Nyaya, Vaisesika, Sankhya, Yoga Purva Mimamsa and Uttara Mimamsa. The Nasthika Darsanas are chiefly Charvaka, Baudha and Jaina Darsanas.

Of the first group the Nyaya and Vaisesika relate more to the Material sciences. These include physics, Chemistry etc. The Sankhya and Yoga relate to Biological sciences and deal mainly with life in its relation with material creation.

The Purva and Uttara Mimamsa, mainly deal with Spiritual matters. They include knowledge both of the known and the unknown. Thus there is in the study of the six systems of philosophy in India a gradual evolution of thought from the known material world to unknown spiritual worlds. Each taught its own way to salvation and they all believe in the existence of God, whereas the Nasthikas do not believe in the existence of God nor do they accept the authority of the Vedas.

Vedanta represents the highest goal of philosophy and it may be said to be in advance of all the other systems, both Aastika as well as Nastika.

Although there are extreme differences of opinion between the Nasthikas and the Aasthikas there was a great toleration amongst the scholars and everyone had the freedom to think in his own way. All tried to establish unity in diversity.

Thus in Sanatana (Hindu) Dharma, the descriptions of the Supreme (God) are many-sided and comprehensive. Being a Catholic religion, including all Panthas (ways of thinking), it expresses itself in a variety of forms and comprehends all the relations which exist between man and God. Different creeds are but different Paths (Panthas) to reach the Almighty Just as the same sugar is moulded into various figures, one God is worshipped in different forms and names. Real contradictions are felt only in inferior minds.

*" Rishi bhirbahudhaa gitam chhandobhir
Vidhaih Prithak,*

*Brahma sutra Padachaiva Hetumadbhir
Vinischitaih "* (Bh. Gita 13-4)

The words Vividha and Prithak which appear in the above verse have been used with reference to the diverse nature of the teachings in the Upanishads. In several places they may look contradictory. Badarayana or Vyasa made a great attempt to remove these contradictions and these sutras form upto this day an authoritative exposition of the Vedanta. Jaimini, the author of Mimamsa sutras explained the meaning of the Vedas in his own way and established the Karma Kanda. Jaimini's exposition is called Purva Mimamsa or Karma Kanda whereas Vyasa's exposition is called Uttarmimamsa or Jnana Kanda or Vedanta.

Sabara Swami was a famous commentator of Jaimini's Mimamsa Sutra and Kumarila Bhatta wrote an explanatory treatise on his commentary called Slokavarthika.

[I]

POORVA MIMAMSA

[CONTENTS-Purva Mimamsa-Summary of contents-
Yagnas (Sacrifices)-Division of Karmas- Conclusion].

The Vedic religion is divided into two well-known divisions (1) Karma Kanda and (2) Jnana Kanda. The original intention of the Karma

Kanda is worship of the Sun, Fire, Indra, Varuna, Rudra and other Vedic deities at sacrificial rituals for obtaining children, cows and other wealth in this life and a happy state of death by the grace of these deities. They worshipped these deities not only for personal benefit, but also for the benefit of the community. The rituals prescribed for the various sacrifices (Yajnas) were different in the different parts of the Vedas, and doubts arose as to which was correct. Jaimini in his Mimamsa Sutra harmonized all seemingly difficult Panthas of Yajnikas, and proclaimed one God, one Yajna and one Veda.

SUMMARY OF CONTENTS OF POORVA MIMAAMSA.

Purva Mimamsa contains twelve Adhyayas. The first part of the first chapter 'Adhyaya' deals with the means of knowing Dharma, showing that the Vedic injunction is the reliable means of knowing Dharma. The latter part deals with the question as to what bearing the declamatory texts of the Vedas have upon the means of Dharma. The second chapter deals with what are the Karmas that constitute Dharma - what Karmas are different and what are non-different, - After having established the difference among Karmas, the third chapter discusses about the character of Karmas - whether they are subservient or auxiliary and also about substances and their properties. The subject matter of the fourth chapter is 'motive'

—the motive that provides the occasion for a certain Karma or the end for the accomplishment of which the Karma is to be performed. The fifth chapter deals with the order of sequence of Karmas. In the sixth chapter the question of qualifications of the performers of sacrifices has been dealt with. The seventh and eighth chapters contain the detailed discussion of transference of details of sacrifices by indirect implication from one sacrifice to another. The above transference of details leads to the question of modification wherein the transferred details do not fit in with the bondage and that heaven is obtained only by other details of sacrifice to which they have been transferred. Hence the necessity for the modification of the transferred details to suit the exigencies of the sacrifice and this is described in the ninth chapter. The tenth chapter deals with exclusion of some details when they are transferred from one sacrifice to another if there be no need. In the eleventh chapter, we have got the description of centralisation and decentralisation of subsidiary details. The last chapter deals with Prasanga—extended application of the subsidiary details to help another primary.

Read the monumental work "Purva-Mimamsa in its Sources" by Mahamahopadhyaya Dr. Sir. Ganganatha Jha.

The study of Mimamsa is, in fact, indispensable for the study of any branch of Darsana. We

accordingly find that almost all writers of great works right up to the seventeenth century were well-versed in Mimamsa and this is clearly seen from their works themselves.

The study of Mimamsa has lately fallen in popular estimation. Not only Sanskrit scholars but also most of Western Orientalists have neglected it. It is the more gratifying that Dr. Jha has gone very deep into this difficult Mimamsa Sastra and explained with clarity the avowed conclusions of all the Adhyayas. Whereas even great Sanskrit scholars, well-versed in other Sastras generally deal with the part containing Pramāṇa (principles of cognition) leaving aside the Prameya part (the subject proper). Panditji has taken pains to explain the most intricate topics of the Prameya part.

The performance of elaborate sacrifices has fallen into desuetude for many centuries especially in North India and hence is the lack of practical knowledge of these sacrifices.

VAJNAS (SACRIFICES).

The Mimamsikas or the followers of the Karma Kanda, say that according to the Vedas he alone will acquire Moksha who performs Karma because they say that by pleasing the deities, the deities in return produce rain and other things needed by men. The sacrificial ritual has been going on from time immemorial because it was

created at the same time as the Universe (Karma is Anadi). The rigourousness of the performance of the Yajnas gradually waned and the Sanskrit writers started other rituals known as the Pancha Maha Yajnas — the five principal sacrifices which did not entail the slaughter of animals. Manu and other Smriti writers enjoined that the following five sacrificial rites should be performed at home by every Grihasta—Manu3-68-123.

- (1) Brahma Yajna —consists of the study of the Vedas.
- (2) Pitri Yajna —consists of oblations to the ancestors.
- (3) Deva Yajna —consists of oblations to the Devas through ire.
- (4) Bhuta Yajna—consists of offering of food as Bali in the name of Bhutas (God's creation).
- (5) Mannshya Yajna—consists of entertraining uninvited guests [Atithis]

A householder should take his food only after he has in this way satisfied respectively the Rishis the spirits of the departed ancestors, the deities, other living creatures and uninvited guests.

In the Bhagvat-Gita, it is stated that if a person eats food only by himself he eats Agha or Sin [Gita 3-30]

Taittiriya Samhita says that a Brahmin comes to birth with three kinds of indebtedness (Rinathraya) namely:—that of Rishis, that of deities and that of Pitris-ancestors. Of these the indebtedness of the Rishis must be repaid by the study and teaching of the Vedas, the indebtedness to the deities by sacrifice (Yajna) and the indebtedness to the ancestors by procreation of children, otherwise there is no Moksha to a householder (Tai. Sam. 3, 6, 10, 5.).

This Karma or sacrifice is to be performed not only by Brahmins but by every one of the four castes. For example, prayers by Brahmanas, protection of the Ksociety by shatriyas, producing corn and maintenance of the prosperity of the community by trade by the Vaishyas and service to the community by the sudras.

The word Yajna was used in a comprehensive meaning of 'Every one doing his own duty.'

“Aarambha Yajnah Kshatrascha

Haviryajna Visah smritah

Parichara yajnah Sudraseha

Japa Yajnah Dvijatayah”

(Ma. Bha. Sam. 237-12)

If all these duties are not kept going by everybody according to his own status, the entire community has to suffer. It therefore follows that Yajnas in this comprehensive meaning are stated in the Vedas themselves, that no Karma

performed for the sake of Yajna creates bondage, and that heaven is obtained only by the performance of Yajnas. Yajnas are Karmas (actions). Even the sun performs his Karma (Yajna) in giving light and sunshine and in causing rain. Rain causes food and food causes living beings (Gita 3-14). The creation itself is the first Yajna or Karma (Yajnah Karma Samudbhavah). If the Karma in the shape of these is given up, the whole of the world will come to a stop; nobody will have anything to eat.

DIVISION OF KARMAS.

The Puranas introduced other Karmas such as fasting, austerities and numerous Vratas. All the Karmas are subdivided into Nitya (every-day), Naimittikha (occasional), Kamya (desire-prompted), and Nishiddha (objectionable) karma. If we have to decide whether a Karma is right or wrong we have to find out whether that Karma is Yajnartha (for a sacrifice) or Purushartha for personal benefit), Nitya (for everyday use such as Snana, Sandhya-baths and prayers) or Naimittika (such as pacification of the inauspicious stars), Kamya (such as prompted by a desire for a son), Nishiddha (such as man slaughter).

On the other hand, we see clearly stated in the Jnana 'Kanda i. e., in the Upanishads, that unless Karma is destroyed by Jnana and renuncia-

tion, there can be no Moksha. In order to harmonise both those propositions they came to the conclusion that all Karma must be performed but the desire for the fruit thereof should be renounced and not Karma itself. If the Karma is performed with this frame of mind, one will undoubtedly reach Swarga, otherwise, when the fruit of even meritorious action in the shape of sacrifice etc., performed in this life is exhausted by enjoyment in Swarga, the performer of the Yajna has to come back once more from Swarga (Br, 4-4-6. Gita 2-43). Such persons have to move backwards and forwards between Swarga and Martyaloka.

The most important element in Yajna therefore is the giving up of the idea of 'mineness' (Mamatva) with reference to the object thrown into the sacrificial fire not merely uttering the words "Devatayair Na mama"—"This is for such and such a deity and not for me". It is not only mere uttering mantras by mouth but it should be accompanied by purity of thought. In short, doing any act desirelessly with a pure frame of mind is the highest Yajna in itself. The words Homa, Dana and Tyaga also mean not the renunciation of action, but the renunciation of the reward of action, (Gita 18-9)

Mimamsakas are known as strong supporters of the doctrine of Karma, but ordinarily the full significance of it is not properly recognised.

CONCLUSION

Purva Mimamsa considered Sabda Pramana as more reliable than Pratyarksha and Anumana.

The word Mimamsa means the method of reasoning which has to be adopted in order to understand the meaning of a word or a sentence. The epithet Purva is added because this Mimamsa deals primarily and exhaustively with the method of reasoning regarding the sacrificial rites which form the Purva or earlier portion of the Vedas. Since the Vedas consist of words which have come down from time immemorial and since there is no author of the Vedas they are "Apauruṣheya i. e., authorless. But the mimamsakas have not accepted the divine origin of the Vedas, whereas the Vedantists say that the Vedas have been naturally revealed from the eternal, pure, wise and everfree God and are therefore self-evident authorities. Although some considered that early Mimamsakas were athiists or at least did not mention about the existence of God, the later Mimamsakas declared unhesitatingly that it is not the object of this philosophy to deny the existence of God.

The Mimamsakas like the Nyaya-Vaiseshikas are dualistic and believe in the separatenerss of the self (jivatma) from the body, senses and mind. They look upon the special properties like

Intellect, Will and Effort as the natural attributes of the Self, namely Jnana, Ichha and Kriya, respectively. Swarga is Parama Purushartha or Summum Bonum of human life. It is that happiness which is not mixed with sorrow or eclipsed by any other mental state, which has no cessation and which is available by the mere wish which is called Swarga. This Swarga cannot be enjoyed on this earth and to attain it, one must leave the body behind.

Mimamsakas do not believe in the absolute dissolution (Mahapralaya). They say that the Universe exists as it is from eternity and will continue like that eternally.



[II]

UTTARA MIMAAMSA OR VEDAANTA..

[CONTENTS—Uttara Mimamsa or Vedanta (1) *Advaita Sampradaya* Maya-Relative Reality-Vivartavada-Conclusions- (2) *Visishtadvaita*-Bandha (Bondage)-Moksha (Liberation)-Karma Yoga-Jnana Yoga-Bhakti Yoga—(3) *Dvaita Sampradaya*-Bhakti-Pramanas-Bheda (Difference)-Pervasiveness of the Supreme Being—The Different Jivas—Samsara - Karma — Incarnation-Mukti—Subject and Object—The whole life or experience—Waking Experience — — Dream State— Dreamless sleep— Pure consciousness — Goal of Vedanta—Why is Philosophy considered so Difficult.

The propounder of Vedanta was Shri-Vyasa Maharshi. He is also called Badarayana. His name is mentioned with respect by Jaimini in the **Mimamsa Sutas**. There are three schools in Vedanta:—

(1) *Advaita* - absolute monism or non-dualism preached by Shree Sahkaracharya (2) *Visishtadvaita* (qualified monism) preached by Ramanujacharya and (3) *Dvaita* - Dualism - preached by Madhvacharya, otherwise called Purna Prajnacharya. To all these three schools Brahman- God- the Ultimate Reality - is one and common. The Vedantists proclaim God to be the Cause of all causes, and the manifold world of human experiences as the elaborated mode of that one Eternal Entity. Creation is but a process of evolution and involution. The subtle or finer state is the cause and the gross state is the

effect. Just as the raindrop, which is but vapour drawn from the ocean ultimately comes down to the ocean only to be transformed to vapour again, all things that are destroyed, only go back to their final forms; similar is the case with the Universe as a whole. After each cycle, all gross manifestations return to their final state—the primal substances of which all things of the Universe are but various modifications. It is the one principle that pervades all forms of Matter and Energy and apart from it nothing has reality of its own. The Reality is one and is beyond time, space and causation, It appears as many only when it is viewed through the prism of Name and Form.

In all the three Sampradayas, the Brahmasutras, the Bhagwat Gita and the Upanishads are taken as the three authorities. These three Grandhas are called Prasthantraya. The propounders of the three Sampradayas wrote their own commentaries to suit their own ideas.

(1) Advaita Sampradaya

The chief propounder of Advaita Sampradaya was Sankaracharya. Sankara combined in him profoundness of thought and clearness of expression, a rare combination in philosophical writings. His works are numerous and he may be said to be one of the greatest thinkers of the world.

He starts with the view that the essence of reality must be its absoluteness i. e. it must remain ever the same, unconditioned by time space and causality. It follows from such a conception of reality that the imperfect human intellect has not the remotest chance of even comprehending it in its entirety. Therefore, Sankara considers that Revelation or Sabda is the most reliable source of knowledge but he fully appreciates the value of Reasoning (Anumana) and Perception (Pratyaksha) and these are to be adopted only to supplement the Sruti (Sabda). His adherence to the Vedic authority is so complete that he would not tolerate any compromise even when his interpretation of the Sruti came in conflict with actual experience. He boldly declares that "Brahman alone is Real, the world is false, the individual soul is Brahman and none-else." The Srutis say 'Tat Tvam Asi' (Thou art that).

The individual i. e. the Jiva is perfectly identical with the Absolute Brahman. Sankara takes the Brahman as essentially Nirguna-without any attribute, Nishkriya-without any activity or movement, Niravayava-without any part, Nirupadhika-unconditioned and absolute and, Nirvisesha-having no distinguishing element in it—a simple homogeneous entity. Even the words Sat, Chit and Ananda applied to Brahman he says, do not imply any quality (Guna) or differentiation but they simply mean pure living, pure consciousness, pure

blessedness, each implying the other. These words are used in order to show the contrast of everything else.

Now, the question arises how could the 'Jiva' which is evidently just the reverse of it be identified with Brahman. How can the self-same Brahman be both the material (Upadana) cause and nimitha (effective) cause of this world which is said to be always changing? How can this changing world be said to emanate from, subsist in and finally merge in the Absolute Brahman?

Sankara explains these questions by what is known as Maya-Illusion or Adhyasa. Vedantists say that Brahman is Real and the Namarupatmaka world is illusionary. When one says that the visible world which goes by so many Names and Forms is Mithya or illusionary, one is not to be understood as meaning that it is not visible to the eyes; the real meaning is that the numerous appearances of the various objects in the world resulting from time or space and diversified by Name and Form are perishable, that is Mithya (illusionary) and that the imperishable and immutable substance which exists eternally under the cloak of these Names and Forms is permanent and real. The goldsmith considers bangles, anklets, chains and other ornaments as Mithya and gold alone as satya (real). The Vedantist goes a little deeper than the goldsmith and looks upon all

Names and Forms as Mithya and looks upon the fundamental substance which is the substratum of all those objects as satya (immutable and real). That substance which is called 'Tat' (that) whose existence can be only inferred by one's reason, though it is invisible to the eyes or unsmellable by the nose or untouchable by the hand is the fundamental real in the world. Vedanta is not to be blamed because some foreign philosophers ridicule Vedanta by saying that the world which we actually see with our own eyes is called Mithya-illusionary by the Vedantists. "Now, what is to be done?"

A pillar is not to be blamed because a blind man does not see it (Yaska). Names and forms are not real. He who wishes to see the real element must extend his vision beyond Names and forms. That which existed in the commence.-ment of the world was without Name and Form; that is, it was qualityless and imperceptible; and the same thing later on became qualityful as a result of acquiring Names and Forms (Br. I 4-7 and Chan. 6-1-23). The mutable and the perishable Name and Form is given the name of "Maya" and the visible or qualityful world is said to be the illusionary Mayic Drama or Leela of Iswara.

M A A Y A

* "From this point of view, the Samkhya Prakriti is nothing but Maya composed of the sattva, Rajas and Tamas."

* Geeta Rahasya by Sri Lokamanya B. G. Tilak.

rajas and tamas constituents, that is to say, Maya possessing Name and Form, though it might be imperceptible; and the creation or extension of the perceptive universe is also the evolution of that Maya embodied in qualityful Names and Forms; because, whatever quality may be taken, it is bound to be visible to the organs, that is to say, to be embodied in Name and Form. All the Material sciences fall in this May into the category of Maya. Take History, Geology, Electricity, Chemistry, Physics or any other science; all the exposition to be found in it is only of Names and Forms that is to say, only of how a particular substance loses one Name and Form and acquires another Name and Form. For instance, these sciences only consider how and when that which is known as 'water' acquires the name of 'steam', or how various aniline dyes, having the red, green, blue, or various other colours, which are only differences of Name and Form, are formed from one black substance called coal-tar, etc. Therefore, by studying these sciences which are engrossed in Names and Forms one cannot acquire the knowledge of the Real Substance, which is beyond Names and Forms; and it is clear that he who wishes to find the form of the Real Brahman must extend his vision beyond these material sciences, that is to say, beyond these sciences which deal only with Names and Forms. And the same meaning is conveyed by the story at

the commencement of the seventh chapter of the Chhandogyopanishad. In the beginning of the story, Narada went to Sanatkumara, that is, to Skanda, and said, "Give me knowledge of the Aatman". In reply, Sanatkumara said to him: "Tell me what you have learnt, so that I will tell you what comes next". Narada said: "I learnt all the Vedas, as also History and Puranas and also Grammar, Mathematics, Fine Arts, Ethics, subsidiary parts of the Vedas (Vedanga), Morality Magic (Ihrajala), Warfare (Kshatravidya), Astrology, the Science of Serpents, Deities etc., but I have not thereby acquired the knowledge of the Aatman, and I have, therefore, come to you". In reply to that, Sanatkumara said: "All that you have learnt deals only with Names and Forms and the true Brahman is far beyond this Nama-Brahma (the Brahman qualified by Names)", and he has afterwards gradually described to Narada the immortal Element in the form of the Absolute Spirit, which is beyond Names and Forms, that is to say, beyond the Samkhya imperceptible Prakrti, as also beyond Speech, Hope, Project, Mind, Reason, (Jnana) and Life (Prana), and is superior to all of them.

Maya is the principle that makes one thing appear as what it is not. You take a rope to be a snake; you get frightened; this is, Adhyasa. Similarly, you take Brahman to be the world. This too is Adhyasa-illusion. In reality there is no

snake, no world and no illusion also. Yet it is the inherent nature of a man to identify truth with falsehood. This principle of Adhyasa has no reason to exist but it is there although it is indefinable. This illusion is due to Ajnana (want of correct knowledge). Sankara says that it is Brahman that appears as a Jiva through ignorance or Adhyasa. The rope does not lose its ropeness even when it is mistaken for a snake, so also Brahman cannot be said to be transformed into this world. It only appears as the world because of Adhyasa (ignorance).

The world therefore is a figment of Maya, a mere appearance. This Adhyasa should not be confused with Abhava. It is a Bhavarooopa, a positive entity.

Sankhya holds that this world is an evolution or Parinama of Prakriti which is a self-existing independent principle but Jada (inert). Maya on the other hand is an entirely dependent principle, Brahman being the only Reality; nothing can be conceived without being related to it. The Upadhi or the condition that makes Brahman as the cause of the world is Maaya, but Maaya itself cannot be the cause of the world.

Maya strictly speaking is a mystery. It is the indefinable power by which God (Brahman) while remaining himself changeless appears as a changing universe. And Avidya is the natural disability of

the Jivatma which prevents it from understanding God (Brahman) as he really is. Man as man can never know God. He should transcend his Upadhis—his limitation or mental condition—and become divine, to know the Divine Being i. e., he should become a Yogi.

RELATIVE REALITY.

Although the world has no absolute reality—Paaramaarthika Satyatva, it has an apparent and relative reality—Vyavaharika Satyatva, that reality as far as it is necessary for all practical purposes. The objects of a dream, although known as false on awakening, are real within the limits of the dream. Similarly, the world is also relatively real and is said to be false—Mithya, only when knowledge is advanced. Although the world is false, yet it is not altogether non-existent (Abhaya) like the son of a barren woman (Vandhya Putra). Sankara is even prepared to grant some reality to the Rajju Sarpa (the snake in the rope), which he calls Praatibhashika Satyetva—seeming reality.

VIVARTA VAADA.

Sankaras's theory of creation is called "Vivartavada." This is a theory of appearance and reality, because the produce is the effect without undergoing any change in itself. What is really God appears to our limited intelligence as the

universe just as a piece of rope appears in the twilight as a snake. We come to realise God, when Avidya or the veil of misapprehension is removed by Vidya or Divine knowledge. This is a matter of spiritual experience. We are not in the present state of own knowledge able to see how exactly the reality is connected with the appearance. The relation is therefore said to be "Anirvachaniya"—indefinable. God by his Maya brings about this wonderful phenomenon of creation.

CONCLUSIONS:

1. Knowledge or consciousness of the Absolute as the Reality, that is Brahman.

2. Jiva is essentially the same as Brahman and is therefore self-illuminated, Swayamprakasa, unlimited-Vibhu and free. His limitedness is due to Upadhis or conditions of embodiment, which again are due to Avidya, and are such unreal.

3. Brahman-hood is realised by the knowledge of the absolute identity of the Jiva and Brahman. Mukti-liberation is nothing but the realisation of this identity. This is quite possible even in this body (Jivanmukti).

4. Moksha can never be obtained as a result of Karma. It is directly attainable by knowledge (Jnana) but till Jnana is attained all Vibhava Karmas must scrupulously be performed as these help realisation of Jnana.

Subject and Object.

Vedanta studies all experience by first analyzing it, as is most commonly done, into two factors, the knowing agency (*kshetragña*) and the known or knowable world (*kshetra*), which are roughly speaking, similar to the 'mind' and 'matter' of European thought. The correspondence, however, is but a rough one. For, in the West, philosophers do not seem to have as yet analyzed 'mind and matter,' or subject and 'object' so completely as the Vedantists have done. The knowing factor does not include, in Vedanta, the contents of 'mind' such as thoughts, feelings, ideas, which are treated as 'mind' in Europe and America. They are treated as the 'known' or the object in India, and are put into the same category as percepts. Vedanta recognizes two classes of *object*, mental and physical, *i. e.* internal and external. The witness (knower) is thus separated from what is witnessed (known), *i. e.* the entire panorama of the physical and mental worlds. The reason for such an analysis is that the two factories, belong to distinct categories. The seen or known is inconstant, whereas the witness only sees the changes and is as such non-varying.

The Practical Significance of this Division.

Such men as are struck by the impermanence of the objective world, and particularly of this physical body seek the comfort and support of religion, theology, mysticism or the like. Such others as cling to the objective world, believing it or at least the changes to be real, because of the pleasure they yield, are realists, most of whom are scientists also. They do not ignore the 'objects' known as mental. Only they rely most upon the 'seen' or known, internally or externally. Those few, on the other hand, that investigate both mind and matter, *i. e.* the 'witness' and the 'witnessed,' the subject (knower) and the object (known), and seek the absolutely real, are philosophers. They do not fall back upon mere intuition or imagination, as do the first group of men; nor do they ignore any part of the

mental factor, as do the second group or take the known world to be real because it is a source of pleasure to them. What the philosopher according to Vedanta, seeks is not comfort or joy, but truth. He who knows the truth of *all* existence is said to attain Supreme Knowledge, which is seen to comprehend the universal good.

The Whole of Life or Experience.

This is in fact the central problem of the philosophy of Vedanta. European and American philosophy is based upon the date of the waking state, in other words, of a fraction of experience, while Vedanta takes all the three states of waking, dream and deep sleep. or the whole of experience, into consideration. Western philosophy, again, takes the waking data as the *standard* of Reality, and with this standard it evaluates the experience of dream and deep sleep; whereas Vedanta places all three states on the same level and enquires into their worth as 'reality.' The philosophic conclusions of the West cannot, therefore, attain a view of the *whole* truth, Vedanta is the only road leading to it, for it considers *the whole of experience*.

Without going into detail, it will suffice here to say that the study of the three states leads one, first, to the fact that entire world of the waking states is as much a creation of the mind as the world of dreams, and as both the worlds

disappear in deep sleep into the mind, the entire objective world of the waking and dream states is *unreal* or *illusory*. They *appear* to be real for the time being. Vedanta is neither realism nor idealism, but unrealism so far as the object world goes, and Atmanism so far as the substance in itself is concerned; for the whole world of mental creation emanates from and returns to the mind substance. The knowledge that everything is Atman cannot be attained unless one rises above the thought or concept of Atman, *i. e.*, *lives* or has his being identified with everything, the *all*.

WAKING EXPERIENCE.

Sankara the greatest exponent of the Advaita Philosophy has systematized the teachings of the Upanishads in his comments on the Brahma-Sutras which have condensed them under various topical headings. In his comments on the Sutras, the Upanishads and the Bhagavad-Gita, we find a rational, consistent and exhaustive treatment of all the problems of Truth and Reality as they arise in the course of his exposition of Vedic Monism. In his introduction to the Sutras, Sankara, imbued with a truly scientific spirit, discusses the foundation of empirical life. We can discover in him no traces of a theological or scholastic leaning.

"Subject and object—the Self and the non-Self (Atma and Anatma) are so radically opposed to each other in notion and in practical life that it is impossible to mistake the one for the other." After this grand beginning Sankara adds, "Yet we find that the mistake is universal and we can never trace it to its source, for our common life cannot do without this initial error (avidya)." Without identifying the Self (subject) with the non-Self, viz. the body, the senses and the mind, we could not describe ourselves in terms strictly applicable to the latter. We could not say, "I am lean or stout", "I am walking or sitting", "I am blind or deaf" I "feel, I perceive or act." Hence we unconsciously confound, the pure subject or the witnessing

consciousness with its own objects, and conversely, we confound the ego with the witness, whereby the real unattached character of the pure consciousness is lost sight of altogether. Admittedly this is due to a fundamental illusion on which all our waking activities are based; and to attain to Truth and Reality we must, realizing this illusion rise above it by means of a rational enquiry. Reason which points out the illusion must also be competent to release us from its hold. Sankara is not alone in drawing our attention to the illusory nature of empirical life, Plato, Kant and Hegel adopt the same strain, and in recent times, Bergson, equipped with all the knowledge of modern science, arrives at the same conclusion. The intellect, he says, disguises Reality, misrepresents it and presents to us a static world, while the Reality is pure movement, change, or the wider consciousness. According to both Sankara and Bergson the illusion is necessary to practical life, though none the less it is an illusion. Sankara does not favour the reality of the idea as against that of the object. The testimony of consciousness itself establishes their distinctness. While the one, viz. the idea, is admitted to be real, this reality can be maintained only by contradistinguishing it from that of the object. Still the reality of the idea and the object cannot be held to transcend the state in which both are experienced. In other words, their claim to reality is valid within the state, not beyond. This is a philosophical view that disposes of the dream-experience also. If we are true to consciousness, if consciousness is true to us, the objects and notions of dream are presented as indisputably real at the time, and are discovered to be illusions only after dream gives place to waking. We cannot suppose that waking experience can survive waking, any more than dream-experience, dream. For that would be self contradictory. Waking life may thus seem to be reduced to a long dream; but, as Locke would say, "Even then the thinker and the critic being equally involved in the dream, their mutual relations remain the same as if the condition was one of waking." Hence the external world with its multiplicity of

other minds and objects, together with the internal world of judgements, feelings and volitions, like the ego cognizing them and engaged in action and enjoyment, is all on one level of reality which correlates them. It is wrong, therefore, to imagine that Vedanta is solipsistic, that while it concedes reality to the ego, it denies it to the non-ego.

Waking or dream is not a state in the strict sense of the term. A state implies change occurring in the soul or its object. When we compare waking with dream, the soul assumes the position of a witness of the two, and no change can be allowed in the witness. The two states seem to offer themselves successively for trial, but as they are not events in one time-series, their sequence is an illusion. Neither can we suppose a change in the objective order which would demand a continuity of the same time-series. Moreover, we labour under the disadvantage of having to judge from memory of dream which cannot be called up to confront us as a present experience, and this memory is itself of a strange character. Memory ordinarily refers to the past—a past time moving backwards infinitely from the present moment at which it terminates, that is to say, to a continuous time-flow related to the present. Dream experience, however, does not belong to this time-series, and cannot be included in its past. Again, just as we cannot know when waking begins, so we cannot know when dream begins for both seem to be uncaused. A cause connects one event with another of the same time-order and the cause of a state would have to be inside the state, so that to transcend the state in order to discover its cause would be not merely illogical but impossible. Further, the soul as the witness of the two states intuits both, and that is how we know both. Hence the witnessing character of the soul claims special consideration. It behaves as an entity free from attachment to the bodies, the minds, the sense groups and the percepts of the contrasted states, and becomes a metaphysical element which can be realigned only as the 'I' but with the 'I' divested of the egoity of waking or dream. While it is difficult and impracticable

for us to eliminate, in waking, this Witness from the ego-complex, and the Witness might seem to be a mere abstraction, our ability to remember dream and appropriate it to ourselves proves that nature does for us the analysis which we are unable to do for ourselves. She does this in virtue of the undeniable fact that the Witness is the Reality, the essence of our being. In discussing sleep, we shall come upon another feature of the Witness which then passes off into Pure Consciousness.

DREAM STATE.

From the waking point of view, dream is a case of typical illusion, or rather hallucination. Without admittedly an external ground a whole world rises into view, and no suspicion is aroused that we are bamboozled. Scene after scene follows originating feelings and acts with the stamp of genuineness. We are actors in the drama, playing fantastical parts, enjoying and suffering we know not how or why. There is no limit to the grotesqueness of the pageantry, over-leaping the bounds of waking possibility. Yet at the time there is no surprise; every thing looks natural. We take things at their face value. All the elements of waking are reproduced: time, space, change. In the very midst of the drama, we might jerk into waking, and, behold, it was all a dream! The usual explanation offered is that the impressions formed on the waking mind remain latent in the background of the unconscious and suddenly gain scope for activity, manifesting themselves in the shape of dream-experience. Sleep is the region of the Unconscious and we are then admitted behind the scenes to the sight of how the impressions, in their various degrees and strength, act and react upon one another in depths of our nature. No impression apparently ever dies, and when it is denied adequate scope in waking, obtains in dream, which is a realm of life for the latent impressions. The space and time are creations of the mind, and the relation of cause and effect is improvised. The intellect, suspends its censorship and our critical faculties are laid to sleep,

Such is the dictum of waking reason. But this theory of impression loses sight of the fact that if the theory be right, an impression has to be endowed with the power to create a world of realities at a moment's notice, rather, without any notice at all. If the mind by a fiat can create actualities, where is the need or place for matter which is the object of absorbing study for a scientist? How can this indispensable factor of life be brushed aside so lightly? What is sauce for the goose must be sauce for the gander. If the reality of matter in waking life depends on our belief in our close observation and experimentation, how is our involuntary belief in the reality of our dream occurrences to be accounted for? How can we take two contradictory attitudes towards life, the one solipsistic and the other realistic? This explanation is therefore suicidal and demolishes the very foundations of science. We can, besides, never notice the beginning or the origin of a dream. All our notions of propriety are outraged, without still engendering any surprise in us. Our consciousness which guides our judgement suddenly turns capricious, and one that lies down in Calcutta might find himself in a moment, as it were, in London. A single moment might expand into days and years. The dreamer might be transformed into a bull, a goat or an insect. And the learned explanation is belated. It comes after the illusion is over, for there are no certain marks or characteristics by which we can identify a dream as such at the time. In truth, dream cannot be defined; otherwise we could not fail to detect the trickery when it repeated itself a second time; but a man's even a philosopher's life must include dreams to his dying day, and nature's power to delude is irresistible, supreme. A dream can indeed mimic all the features of waking, but one element remains triumphant and beyond its utmost power to mimic, and that is Consciousness. All the rest is plastic in the omnipotent hands of dream, and can be moulded into any shape it pleases. Time, space and causation are its avowed slaves, and obey its autocratic bidding. Consciousness alone defies its fancies and remains an unruffled witness of its whims.

We have hitherto viewed dream as an object of the waking mind, as an external object. We shall now examine it from within, by placing ourselves sympathetically in its midst. This is properly to judge dream as dream, without the waking bias. Dream now appears to be a perfect replica of waking. A world is unrolled before us; we never notice its suddenness or its incongruity with waking; on the contrary it comes with all the impress of waking. Time, space and change are inevitably present. No element of life is missed—other minds, natural scenes, familiar faces and objects, the earth below and the star-studded sky above. We think, feel and act, We refer happenings to the past, and forecast them for the future. We remember dreams and relate them to friends. There is no suspicion of the state being a break, a discontinuity from waking; no fear that it may be sublated in the future. Miracles are common occurrences which do not strike us as anything extraordinary. We acquiesce in all, we appropriate all. Memories and emotions stream in, giving birth to strange conations. We converse with gods and ghosts. Sometimes the future is foreshadowed. We acquire new powers, occupy new positions; nothing is impossible. We fly without wings and fall from hill-tops down, down through endless space. Nevertheless, we believe that all is real and nothing shocks us. After waking we condemn dream as an irrational, self-contradictory and unreal illusion, and resolve to be no more befooled. But in the next dream there is the same masque enacted and the same helplessness on our part to detect it, and this is repeated without end to our eternal chagrin through all our living days. It will not do to brush aside this aspect of life as a mere phantasy.

"There are few subjects," writes Dr. F. C. S. Schiller, "which philosophers have more persistently forborne to work out, not to say neglected, than the philosophic import of dreams."*

* (Indriya Stāna of Charak Samhita deals very exhaustively on the subject, A. D).

To regard that dream-experience is unreal is to subordinate it to waking, and to accept the biased decree of the latter against a sister-state. And on what is the claim of waking to reality based? Evidently on its own pronouncement. If so, is not dream entitled to equal reality according to its own pretensions? If it is objected that waking is never stultified whereas a dream is, the answer is, how can a state which is accompanied with a sense of waking stultify itself while it continues? A state which is believed to be waking can never be conceived as liable to stultification while it lasts, and every *Present* state claims to be waking, flinging to its rear a stultified dream. Compare the instance of a dream within a dream. No state can be disloyal to itself. A dream proper is never known to be such at the time. A stultified state appears as a past dream and the present is *ever* waking. No state is self-identical. Thus a sympathetic examination of dream leads to the conclusion that it is a rival state as real as waking, and owing to the indeterminable discrepancy between the two in the time-flow, added to the unconscious and timeless interval between, they must be adjudged equal independence, as different realms of Reality of which they are expressions. The word 'interval' used above is, owing to a defect of language, meant to denote what is timeless. For if a time interval were imagined, it would connect waking and dream and make them a single continuous state, which would militate against all experience. Waking-time rules waking and stops with it, and dream-time is coeval with a dream. The interval is metaphysical. It is Pure Consciousness.

We are now free to consider the results obtained at this stage of our enquiry. The examination of dream was made possible only by our individually being set aside. The mind and the body constitute our personality and our individual life depends on our connection with them. These two factors can hardly be supposed to be identical in both waking and dream, as our experience is to the contrary. So are the two worlds distinct. In setting the states side by side in our study, we have

mentally disentangled ourselves from both and have attained to an attitude in which, free from the trammels of individuality, we comprehend the two manifestations of Reality as unstinted wholes—an attitude quite different from that in which we think of the waking world. In the latter case the world is not seized as a whole, since, as our object of attention, it is separated from ourselves and placed right against us in thought. We conduct our examination of dream, not as one ego contemplating the other, but as the soul divested of its egoity altogether. The simple experience denoted by the words, "I dreamt," raises us to the level of the witness and above that of the ego. The soul is thus proved to be an entity at the back of the mind, taking its stand as the metaphysical basis of life. The monobasic view, confined to waking, of theology throws it on the mercy of the scriptures or revelations to establish the soul or God. They are matters of faith. But Vedantic analysis makes them indisputable elements of life and identifies them. The world is a correlate of the mind, concomitant with it. The question of other minds is limited to the fugitive states and is devoid of meaning with reference to the soul as their Witness. The soul thus sheds its individuality and becomes Universal Spirit, beyond the region of *meum* and *tuum*. The mind perceives the world, while the soul or spirit intuits both waking and dream, projects both, and absorbs both. The difficulty that perplexes the enquirer, viz., "When I am sleeping, is there not a world outside in which simultaneously there are other minds awake and active, whom I rejoin when I awake? How does my sleep affect the real affairs of the world which go on uninterrupted for all *my* changes of state?"—this difficulty now vanishes. For the individuation implied in *my* sleep and the waking of *others* ceases when the comparative view of the states is taken. This is possible only with the individuality dropped. Moreover, the waking world composed of other minds and matter, with which waking connects me and from which sleep releases me, is strictly bound up with waking, and to aver that my waking or

my waking world persists when I am sleeping is not only illogical but inconceivable. The world has no status outside of my waking. The physical organism together with its brain, nerves and breath is limited to waking. To carry it over to another state, where another set obtains free play, is unwarranted. Similarly, birth and death, the evolution of the world, are integral parts of waking, and beyond it, meaningless. Solipsism or Subjectivism is easily transcended, for the Witness is no ego and Reality attaches to the former alone. Thus we have arrived at an entity which is the universal basis of life, which is All Life, beyond time, change and individuality. Why then should we examine sleep? For the simple reason that it is the primary state without which waking and dream would be impossible. We dream in sleep and wake from sleep.

Meanwhile we shall advert to some philosophical problems which receive their solution from our enquiry so far. The question of perception dissolves itself. The Spirit manifests itself as matter and mind, which appear as the correlated elements of experience in each state. Their metaphysical basis is one, and this affinity in their source accounts for their mutual adaptiveness. The Spirit as mind perceives Spirit as matter. The puzzles of Realism and Idealism evaporate. For the principle on which we explain waking perception must apply equally to dream perception. If in the one case our knowledge is real, so must it be in the other. No purpose is served by affirming or denying the reality in either. Pragmatism is right in regarding judgments as only truth claims with a tentative value. Every manifestation of life or Spirit must necessarily promote life-purpose. For life is supreme and its apparent frustration by death is but a delusion. Death itself is a manifestation of life which transcending the states is immortal.

Dreamless Sleep.

We commonly believe that deep sleep is a state of absolute consciousness. What can we know of it? In answering this question, we must bear in mind that waking, dream and deep

sleep are states that we intuit and that cannot create any conceivable break in life. They are known as immediacies and are not observed externally. Hence our knowledge of them is more intimate and perfect, less liable to error or misunderstanding than that of objects. I see a chair, and my notion of it agrees with that of several other minds, and practical life is pivoted on such agreement. But as to what a chair is in itself apart from my perception, generates a problem which has endlessly exercised the intellect of scientists and philosophers. Our knowledge of objects must be infinitely progressive, because of the disability with which we start, because we cannot know them as we know or realize our own feelings and sensations. The very structure of the intellect precludes the contrary. But this habit has so grown upon us that we forget the limitations of our power to know, and instinctively believe that knowledge alone is true which we acquire by observation and experiment. We call it scientific. The states which cannot be so handled we are prone to ignore, as not allowing of the scientific method of approach. Now there must be something fundamentally wrong in this attitude, since the states are the *sine qua non* of life, the elements of which it is made up. The world which is the theatre of our activities enjoyments, and ambitions, with its comic and tragic sides is unfolded to us in only one of them. In the other there is a mimicry of it and in the third it is conspicuous by its absence. Experimental Psychology, which presumes that The nature and the capacity of mind can be accurately known and measured by "behaviour" cannot go to the root of the matter. It takes its stand on the outside and forms its views from what it observes. This is opposed to the very nature of mind, viz., to conceive it as an alien when all the while we have the privilege of knowing it immediately by reference to our own feelings and sensations. The scientific description of sleep from our observation of the condition of the sleeper's body is, in the words of the Upanishads, to beat the ant-hill and imagine the snake inside to be killed. With whatever care we pursue our method of external observation, we shall never realize the nature

inability to form the idea. As Wilbon Carr observes: "When we say that a man is unconscious in his sleep, we do not mean by unconsciousness a complete absence of consciousness, as when we say that a stone is unconscious. We mean that the consciousness which is present is blocked or hindered from being effective. Rouse a man from his sleep.....and consciousness returns." Besides the statement, "I was unconseious during sleep," contradicts itself. For how can you say that you were unconscious unless you were *conscious* of your unconsciousness? If one retorts, "I know now that I was unconscious," his position is not improved. How can you now refer to or describe a past occurrence unless it was part of your experience? And an experience of a conscious being presupposes consciousness at the time of experience as well as at the time of recollection. Further, the memory of sleep points to it as a period of felicity or bliss essential to life. It is thus futile to argue that sleep is a period of absolute unconsciousness. We can never be *aware* of such a state. We cannot own it or describe it as thus and thus: "I was aware of nothing, neither of myself nor of the world." This is how a man roused from deep sleep describes it and there on hangs the whole possibility of metaphysics as a positive science. If a man says he was aware of nothing, he must have been *aware* of this awareness. Do what we may we cannot rid ourselves of awareness in some form or other: "I was not aware of myself or of the world." This disposes of the ego and non-ego in sleep and discloses their eternal concomitance. I was not aware of the non-ego, because I was not aware of the ego. Just as the presence of the one necessarily demands and depends on the presence of the other, the absence of the one must spell the absence of the other. In waking we perceive the world because there is the ego to perceive it. In sleep we are aware of neither, because neither is present. To suppose an outside world flourishing all the same by the side of the sleeper is not to the point. It is illogical. The persisting is obviously the waking world connected with the individual sleeper, which is cognized by the waking critic, but sleeper has shed his individuality when he has passed

into Pure Spirit and no world can attach itself to spirit, For the world is seen to be concomitant with the individual ego, and it is the mind, the senses and the body that individuate Spirit, When, however, these shackles of determination are flung off as in sleep, still to hold that the world exists in relation to Spirit, is neither rational nor consonant to experience. The world comes and goes with the waking state; and as I can change my states, so I can, when I move into the next state, switch off the world, which is my cumber in waking, along with the ego, its counterpart. The recognition of this truth requires some clear thinking, as the mind and the present ego act as clogs impeding the higher view revealed by intuition.

TRANSCENDENTAL OR PURE CONSCIOUSNESS.

What then is the awareness characterizing deep sleep ? It is not one craving an object and an ego. It is not of the subject-object variety that we are familiar with in waking and dream. It is what Vedanta calls the Transcendental or Pure Consciousness. We shall call the other the empirical consciousness, and the life predominated by it the empirical life. We shall now more closely examine sleep as Pure Consciousness. In the first place, it is a state of absolute unity. In the absence of time and space there is no room for change or plurality. Ramanuja indeed believes in the persistence of the ego, and some other thinkers in that of the non-ego also, then in a latent condition. But evidently they are wrong. For we have seen how the entity which links up waking and dream as the Witness, is already divested of egoity, and our present examination of sleep is rendered possible only by the persistence of the Witness in sleep also, that is to say, of the Witness divested of the psychic set (mind and senses) and the physical body, which are the individualizing elements.. Time ceases to operate outside of the states and is absent from sleep. Hence the ideas of latency or patency which are confined to the sphere of a time-order are inapplicable to the contents of sleep. We carry over to sleep our waking bias when we conceive multiplicity in a potential condition in it.

and we forget that it is an independent state to be judged and understood by itself and not to be translated into the terms of the others whereby we should forfeit the advantage of a new experience. There is neither a potential world in sleep nor an actual world beside the sleeper, the Scylla and Charybdis to be avoided in Vedantic sailing.

In the next place, it is not a state *in* which Pure Consciousness abides, but is itself Pure Consciousness. The popular view that it is a state is due to a misapprehension of its true nature which a careful analysis can alone reveal. For it is timeless and changeless and to call it a state under the circumstances is a misnomer. The Witness has transformed itself into Pure Consciousness, for without it we could have no knowledge of sleep. But its report of the non-existence then of the ego and the non-ego shows that it has assumed the role of Pure Consciousness. It is hence clear that the Witness of the ego and the non-ego in the other states is also the Witness of their absence, and that the Witness and Pure Consciousness are identical. A mirror reflects objects presented to it, but in the absence of objects it ceases to be a reflector, though the power to reflect is ever inherent in it.

In the third place, the states are independent expressions of Reality, so many wholes in which Reality manifests itself: for being free from time and space, it is indivisible. For the same reason, not only waking and dream are each a whole but every one of their constituents is such. The plurality perceived within a state stands as an obstacle to our recognition of the indivisibility of Reality. "Standing undivided amidst beings, yet appearing as divided", (*Gīta* XIII. 17). But in sleep we have Pure Consciousness, presented as the whole which is the master-key with which we have to unlock the doors of the other states. The metaphysical nature of the latter is thus

revealed as Pure Consciousness which determines the value and the nature of the rest. We thus arrive at the equation:

Waking=Dream=Pure Consciousness.

The Goal of Vedanta.

"This end or goal of Vedanta is thus described: *It is that which being known, everything becomes known, and which being attained, nothing else remains to be attained.* The urge or impulse to attain to this goal manifests itself in the earliest stages as efforts to satisfy one's cravings or wants and to overcome fears, all of a physical character. In the higher stages it seeks to satisfy all intellectual as well as spiritual wants and overcome fears of all kinds. To attain the former, men make use of religion and science, and to attain the latter they pursue philosophy, especially Vedanta. Vedanta, therefore, does not despise religion or science but seeks their co-ordination. All disciplines from religion upwards tend to 'purify,' 'sharpen' or make 'one-pointed' the *buddhi* or reason—not the intellect as so many writers on Vedanta say. But it should not be understood that one can straightway start the study of philosophy before this capacity to 'depersonalize' (effacement of the ego) is attained.

The true test of the worth of Vedanta lies in its bearing on *life* now and here, not in any *speculative* hypothesis or any *intellectually* constructed system. The only question is: Does Vedanta explain the whole of life, and at the same time help the realization of *universal* good, in actual life? These are not two separate questions but are the obverse and the reverse, so to say, of the same question. Generally men view the highest good as one's own supreme bliss in this or in some future life, taking the individual standpoint, and rest satisfied with it. This is religion or mysticism.

Though, as religion, Vedanta starts with the welfare of the *individual*, yet it does not stop till the whole of mankind, nay the whole of the world of life, is embraced in its conception of the highest good. Man is not happy unless he has the satisfaction of possessing as much as possible of what is outside of him. At first he seeks wealth and all the means

of happiness which are outside of him. He wants wife, friends and neighbours, or society; and he feels that their joy or sorrow is his joy or sorrow. In a word, he feels that their well-being constitutes his well-being. He next learns that the good of the other creatures and man's good are inter-dependent. Vedanta goes a step further and says that the good of even the plant world involves the good of man. In fact, Vedanta points out that what constitutes the body of man also constitutes in different combinations the material world. What constituted the human body a minute ago is now part of the body of entities outside and *vice versa*. His body is food for others, as other objects are food for him. In fact, this exchange is so continuous that it is impossible to say whether there is anything that can be called one's own at any time. It is a vain belief or delusion to think that there *permanently* exists anything separate as one's own body. Similarly, the individual mind is made up of the thoughts or ideas of his parents, neighbours and ancestors, nay, of the world known to him. Nowhere in the mental world of the individual can a line be drawn to indicate what is exclusively his own. His passions and feelings and cravings came to him with his body from his parents, *i. e.* inherited from his ancestors. Next, as regards what is called the self; Everyone refers to his self as "I." What is the characteristic of this "I"? What is its general mark? It must be the common factor or feature of all the "I's with all their differences. Eliminating the latter, which change with every man and every moment, the common feature "I" is the only permanent factor known. In a word *individuality* cannot be defined as a permanent feature. Whatever exists permanently is the universal only. "The One remains, the many change." Individuality is a notion which, when enquired into lands us in the universal, the all. *The firm conviction that the one is the all, attained by constant and deep enquiry into the meaning of life in all its aspects, is the goal of Vedanta.* This attainment is impossible unless one constantly looks into one's own life and actually sees in it the all.

(2) VISISHTAADVAITA.

In expounding the nature of the Reality according to Visishtadvaita, Ramanuja harmonizes the claims of revelation, intuition, personal experience and reason. He accepts the authority as valid of Pratyaksha (Perception), Anumana (inference) and Sabda (revelation). Not only the Vedas but even the Pancharatras and the utterances of the Aalwars (Saints) are equally authoritative to him

The real proof of the being of God is the being in God. Brahman is absolutely true, good and blissful.

The true insight of this philosophy is afforded by the upanishadic texts—"Brahma Vidapnoti Param-the knower of the Brahman attains the highest (Taïttiriya Upanishad 2. 1.). The Upanishads declare Brahman to be Real—satya, self-conscious-Jnana, infinite-Anantha, Sinless-Apahatapapman and blissful-Aananda. This conception of Brahman as Real etc., brings out the truth of Visishtadvaita that Brahman is and has Reality. Though Brahman is the ground of all changes, it in itself does not change while Achit (Prakriti) undergoes modifications; and while the intelligence of the souls (Jivatmas) is subject to contractions and expansions on account of their Karma, Brahman is entirely free from all these alterations and alternations. Hence Brahman

is defined as "The Real of reals". "Satyasya Satyam"-Brahman is not only Real, it is also intelligent. (Jnana). It is the Self underlying all; the ultimate subject of experience. While it abides within the sensient. (Ajada), and Non-sensient. (Jada), it is not touched or tainted by their imperfections.

The universe of the living and non-living is an eternal cyclic process with Pralaya-dissolution and srishti-creation, alternating each other. God reveals Himself in creations. God not only is the ground (Aadhara) of the universe; He is also the controller (Niyanta) and Purushottama-possessing an infinity of moral perfections.

The mimamsikas insist on the meticulous performance of the rights prescribed in the Vedas. The Vedanta on the other hand regards the knowledge of Brahman as more important than the performance of Karma. The good resulting from karma, according to the Vedas, is attainment of heavenly pleasures, which according to the Vedanta, is evanescent and has no intrinsic value. The supreme good of Brahman can not be bartered away.

Isvara is righteous and absolutely good. There is no caprice and cruelty in his Divine nature. While being immanent in the universe God also transcends it. The Lord is the righteous ruler of the world dispensing justice according to the

deservts of each Jiva i. e., his Karma. The finite self or (Jivatma) has the freedom either to grow into the goodness of God or lapse into wickedness and vice according to his Karma which is in his own hand. Justice consists in the equitable apportionment of the nature of the Karma of each Jiva. What a man sows he reaps; and not even the Gods can alter the course of moral law.

Avidya (nescience) and Karma form an endless cycle and their effect cannot be removed by death and retribution. Mukti or liberation would be impossible if Divine Justice functions through the mathematical law of Karma. But Kripa or the Grace of God transfigures the rigorous law of Karma and becomes the ruling principle of religion. The hope of salvation lies in the saving grace of God, the Rakshaka - Saviour. Karma then becomes an attitude of self-surrender. Overpowered by mercy and tenderness, God realises his Godliness by saving the sinner. When the universe is steeped in insecurity and sin, the Lord in his infinite mercy appears in the form of divine incarnation (Avatara). The Lord of Splendour takes the delight in sporting with finite self (Jiva) with a view to transmuting it into its own nature. The world is really beautiful, but it is mistaken to be ugly by the Jivatma owing to its feeling that it is identical with the body. The relation of Sarira and Saririn, the body and the soul

formulated by Visishtadvaita brings out the synthetic combination of the ultimate values. The Jivatma (Saririn) is distinct from the body. It makes the body live, it controls and co-ordinates its functions and uses the body as an instrument for its own satisfaction. Similarly Brahman or Paramatma is the Saririn or Soul of the Universe because, Brahman is the source and sustenance of all beings in the world. The functioning of the world is an expression for Its satisfaction or Leela. There is a triple relation between the soul and the body, namely,

(1). Aadhara and Aadheya (support and the things supported).

(2). Niyanta and Niyamya (the controller and the controlled).

(3). Seshin and Sesha (the Lord and the servant).

That God (Paramatma) is the life of all life (Antaryami) is the central idea of Visishtadvaita. In its practical aspect, it insists on the idea of God as redemptive love and lays down the path of Bhakti (Devotion) and Prapatthi (self-surrender) as a means to the attainment of eternal bliss. He who desires release (Mumukshu) specialises in spiritual quest by Karma Yoga, Jnana Yoga and Bhakti Yoga.

SEVEN STAGES OF SAADHANA

As a preparatory discipline to Bhākti Rāmānuja prescribes seven stages or steps—Sādhana Saptaka.

(1). Viveka – physical and mental purity by avoiding certain foodstuffs like onions, contamination of untouchables and Kesha. Kitadi (Hair and microbes).

(2). Vimoka – giving up desires.

(3). Abhyāsa – practising to keep Iśvara Swarūpa constantly in the mind or meditation of God.

(4). Kriya—performance of the duty (Kārmā) relating to one's own status of life.

(5). Kalyāna –observance of Satya (truth) Aarjaya (sincerity), Daya (kindness), Dana (charity). These qualities are known as Kalyāna.

(6). Avasāda – freedom from depression.

(7). Anuddharsha – freedom from elation.

By these seven Sādhana, Bhākti will be generated and this Bhākti will secure love of God and by the Grace of God, Moksha is secured.

BANDHA (Bondage)

The Jivatma owing to its feeling that it is identical with the body seeks the pleasures of the senses in this world and in Swarga. It is thus caught up in the endless cycle of births and

deaths in the sub-human human, and the celestial worlds. This is bondage or Bandha.

MOKSHA (Liberation)

i consists uMoksha the attainment of freedom from the cycles of samsara by seeking the redeeming love of God.

KARMA YOGA.

The first step in the building up of Bhakti is the practice of Nishkama Karma (desireless duty). The jivatma is then no longer bound by the attraction of the pleasures of the senses. It realises its own nature of Atman as different from Prakriti (Matter). The real spiritual Self is realised. This is Karma Yoga.

JNAANA YOGA.

Karma Yoga leads to Jnaana Yoga or the method of Self-Realisation. But Jnaana Yoga is only a half way house to devotion. In Self-Realisation (Jnaana Yoga) the Jivatma is stranded in solid singleness (Kaivalya). It is self-centred and not God-centred.

BHAKTI YOGA

Bhakti Yoga recognises the need for shifting the centre from self-consciousness to God-consciousness. The Santi (Serenity) which arises from the state of the single soul (Kaivalya) should be replaced by the religious consciousness that God is the source and centre of all finite life and that all Jivatmas gravitate towards God. This knowledge enables the Jiva to renounce Ahamkara

and to resign itself absolutely to the will of God. Thus by various stages, there is a gradual transformation from Nishkama Karma to the service of God. At this stage all Karma is converted into Kainkarya—consecrated service to God and humanity—. Every kind of work is thus transformed into the worship of God.

When the spiritual sense is awakened, it thirsts for God and the agony of separation experienced by a Bhakta at this stage is recorded in such outpouring of the religious heart as Gopi Geeta—the famous Asthapadi by Jayadeva. This spiritual hunger can be satisfied only by the realisation of God. The intensity of the yearning is accompanied by sleeplessness, suspension of physical activities, bodily deterioration resulting in spiritual inanity and blankness. The Lord of Love (God) is likewise seized by soul hunger and scorning His heavenly aloofness and infinite Glory, He invades the Bhakta's soul and longs for union with him. The soul is then released out of its fleshy feeling and is followed up in the Ocean of Bliss, that is Brahman. The freed soul ascends to its home in the Absolute. The whole process of the evolution of Prakriti (Nature) is designed for the spiritual progress of the Atman. The realisation of Brahman by all beings is the one increasing purpose running through the ages. "Mama Vartmanu Vartaunte Manushyah Partha Sarvasah"—Geeta.

Visishtadvaita guarantees God to all finite beings, human, subhuman and celestial at some time or other. It is therefore a religion of harmony and hospitality. It does not stop with affirming the fatherhood of God and brotherhood of man. It goes further and asserts that the God is the inner life and soul of all beings.

(3). *DVAITA SAMPRADAYA*

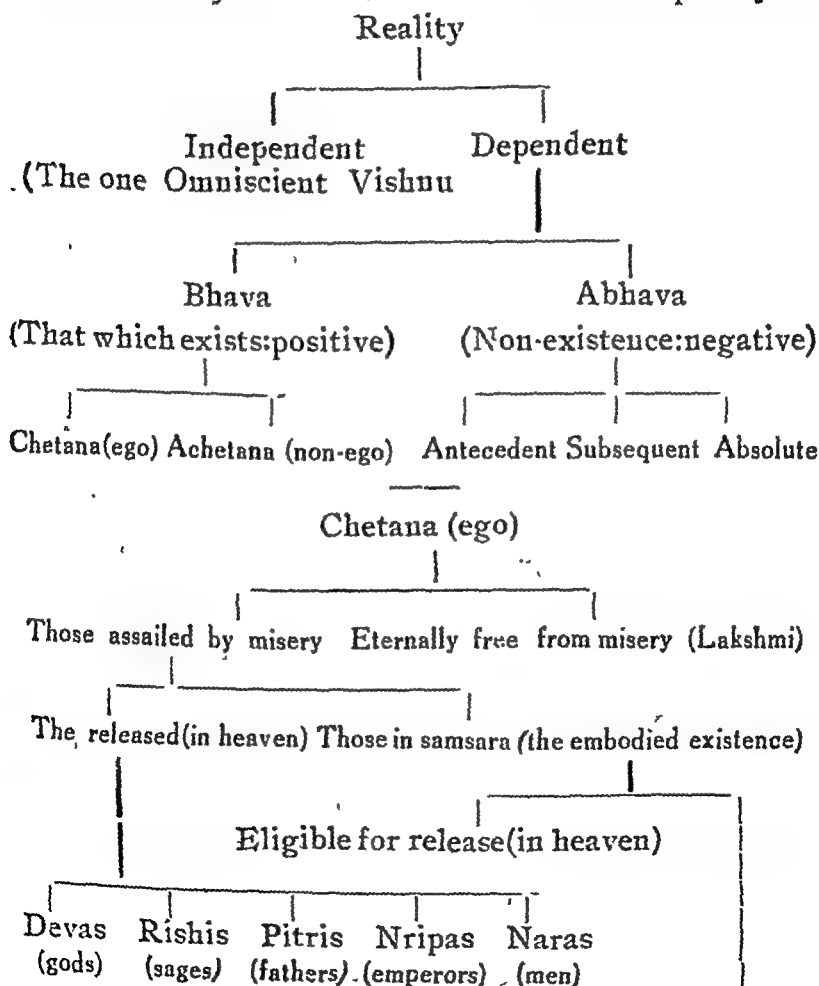
In the twelfth century, there lived a very pious Brahmin boy called Vasudev who became a Sanyasi at a very early age and received the name of Purna Prajna. He was blessed with extraordinary intellect and wrote a commentary on Bhagavat Geeta, Brahmasutras and Upanishads.

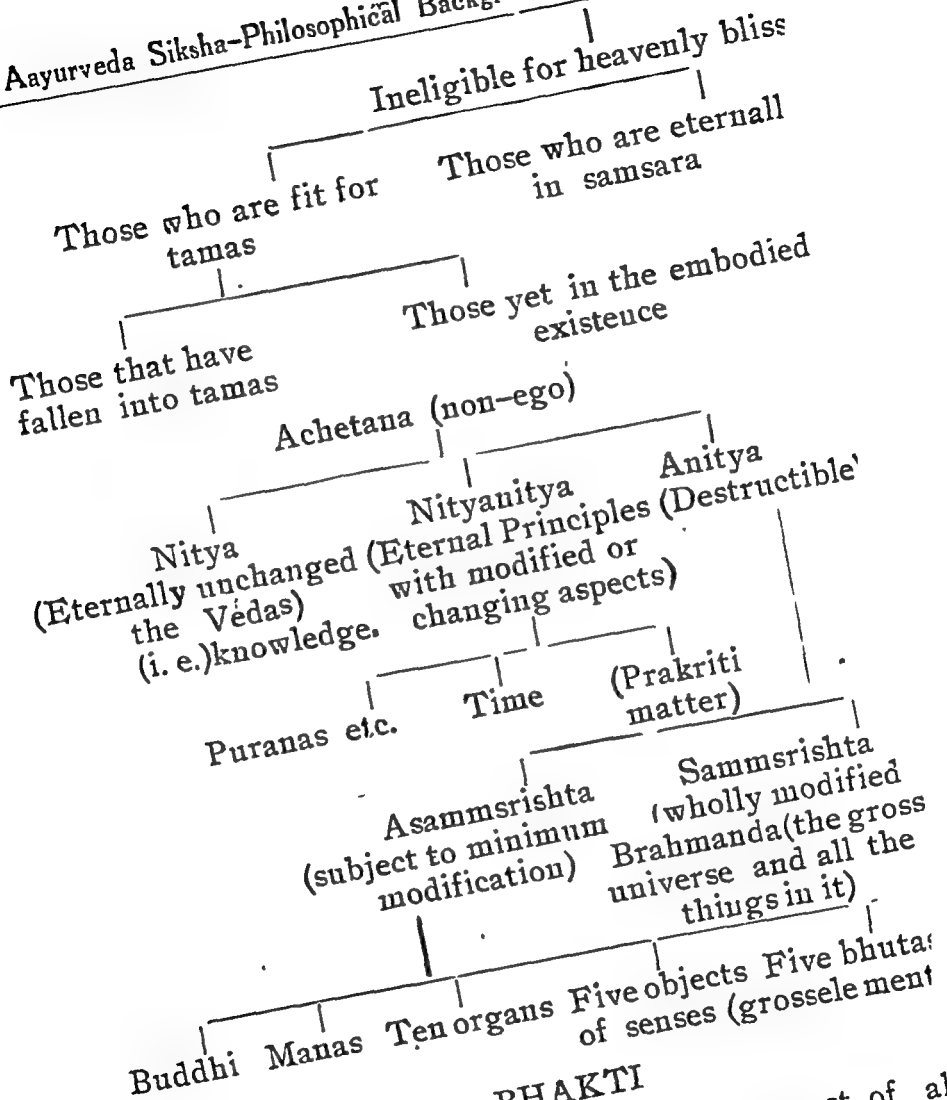
According to him the whole Universe is divided into two main categories (1) The independent or Swatantra Being and (2) dependent or Asvatantra existence.

The independent or Svatantra Being is but one and is absolutely perfect, of infinite power and excellence, and externally and infinitely blessed in every respect ; He is the one Omnipotent, Omnipresent, Omniscient Being; and all these ideas of Supreme Being form the connotation of the term "Brahman" ; therefore He is fit to be known and contemplated as Brahman. He is without a second, none equal to Him, and without another as superior to Him. It is this Supreme Being, that is also spoken of as Vishnu.

TABLE OF CATEGORIES

A table of categories with their various ramifications is subjoined below for a clear understanding of the realistic philosophy of Sri Madhavacharya the founder of Dwaita Sampradaya.





BHAKTI

In Dvaita also Bhakti is the foremost of all means of attaining Moksha. The intense love which proceeds from a knowledge of his greatness becomes the tie between the Lord and the Soul;

and that indeed is the chief instrument of the Supreme ruler. All duties performed must be the outcome of that natural Bhakti and it should be developed till the Jiva is finally relieved.

PRAMAANAAS

The means of correct knowledge, Pramanas- admitted by Madhvacharya are Pratyaksha, Anumana and Sabda. Things which are real cannot be made unreal by any changes in them. The knowledge which refers to things existing while they do not at all exist or which refers to a thing actually existing as not existing is false knowledge and the things so referred to are unreal. Hence the objective world according to this system is real in so far as they are referred to by correct knowledge.

BHEDA (DIFFERENCE)

The Dvaita System recognises the Bheda or difference between the one Supreme Intelligent Being and the little and yet eternal and immortal Spiritual being called Jiva, absolutely subject to his rule. The difference is realised in five ways.

1. The Lord is distinct from limited intelligence.
2. He is distinct from unintelligent matter.
3. One Jiva is distinct from another.
4. Jivas are distinct from matter.
5. When matter is divided, the pieces are distinct from one another.

According to them, time and space are not continuous parts but are divisible.

PERVASIVENESS OF THE SUPREME BEING

The Supreme Being is Omnipresent, that is, He is not limited by time and space and is present in every atom of other substances as well as outside, but this characteristic of Omnipresence does not make the Supreme Being a formless mass of substance like a heap of clay.

THE DIFFERENT JEEVAS.

Though all the Jivas are said to be atomic, there is a graduation among them, according as they are endowed with higher or lower capacities.

SAMSAARA

The Jivas have to work and develop towards their destiny. For this purpose, the physical body and organs are created for their working. This state is called Samsara. Through the Samsara the Jiva has to work hard for many lives till he attains a development which entitles him to realise his essential nature, a state which is called Mukti or final release.

KARMA

According to this system Prakriti has no self-directed activity. It really belongs only to the Jiva (Purusha) though under the control of the Supreme Intelligence. The Jivas have therefore to work finally for attaining knowledge.

INCARNATION.

The appearance of the Supreme being in the World is only a revelation out of his own gracious

will and it is an error on our part to think that His personality so revealed is invested with physical conditions and is limited like ours.

MUKTI

There are various classes and grades among the released souls in the world of bliss but they are not at variance with (jealous of) each other because all have attained to this direct knowledge of Brahman and are free from faults. Their relation is like that of a Master and Pupil. *

* This article is extracted from the valuable article contributed by Sri Subba Rao, M. A. to the Cultural Heritage of India, Vol. 1.

VEDAANTA AND MODERN SCIENCES*

The Spirit Of The Modern Age

The present age is undoubtedly an age of free-thinking and criticism. Every time-honoured conception, whether social, political or religious, is being recast in the new mould of thought, and nothing is accepted as valid until it has been satisfactorily tested by human reason. "Our age is an age of criticism, a criticism from which nothing need hope to escape. When religion seeks to shelter itself behind its sanctity and law behind its majesty, they justly awaken suspicion against themselves, and lose all claim to the sincere respect which reason yields only to that which has been able to bear the test of its free and open scrutiny." This spirit of criticism born of a dis-satisfaction with the existing order of things has invaded every branch of human knowledge both in the East and in the west; and it is a hopeful sign of the times that as a result of this bold and free enquiry into the ultimate truth of things a disposition to bring into synthesis the manifold findings of science and philosophy, of sociology and politics, and thereby to harmonize the apparent conflicts in the realms of thought, is already in evidence for the better-

* The following extract is taken from the valuable article contributed by Sri Swami Tejasananda, Ramkrishna Muth, Madras to the Cultural Heritage of India, Vol. 1.

ment of human life. The old antagonism between science and philosophy has almost been reduced to a minimum through the untiring zeal and creative endeavours of the mighty intellects of this rationalistic age. And it must be said to the credit of Vedanta that to-day Western science no longer contradicts but finds in this philosophy, the crowning glory of Oriental thought, a happy fulfilment of its noblest aspirations, and the hierophants of both the branches of knowledge, through mutual understanding and sympathy, have already created opportunities to usher in a new era in the history of mankind,

TWO LINES OF APPROACH TO TRUTH

It cannot but be admitted that much of the unseemly jealousy, hatred and rivalry amongst nations is due to a lack of sympathetic understanding of one another's history of life, tradition and culture. Neither the East nor the West ever seriously attempted to know each other's mind and assimilate the best feature of each for their mutual well-being. The West has so long been in ignorance of the boldest spiritual flight of Oriental genius and the East has likewise failed to take advantage of the scientific achievements of the West. This ignorance, studied or otherwise, of each other's cultural trend and wisdom has in no small measure been productive of antagonism and conflict between the two in the past. Every

student of the history of Comparative Philosophy now admits that 'the journey to the mental antipodes being longer than the journey to the physical, the West has forced its way into the latter and has grabbed while grabbing was good and completely ignored the spiritual.' As a matter of fact, the two minds, Eastern and Western, though cognate to each other in form, kinship sympathy, had their distinctive lines of growth and expansion. The ancient Hindus by the very nature of their position and environment developed an introspective mentality and started in search of the ultimate verity of life by analysing the internal world, whereas the ancient Greeks and their faithful followers, the people of the West, proceeded in pursuit of the same through a scientific analysis of the external phenomena and it is indeed curious to note that the vibrations of both the minds ultimately tended to produce similar echoes from the goal beyond. But unfortunately both the East and the West till recent years failed to co-ordinate their respective findings, and thereby kept unbridged the 'wide gulf' existing in view points of life and its destiny.

WHAT SCIENCE AND PHILOSOPHY AIM AT?

It is interesting to note that in India there has never been any such clash between the findings of science and those of the philosophy of Vedanta. The reason is not far to seek. In India the ultimate motive of investigation into truth and the

mode of application of the scientific achievement were attuned to the same spiritual end; and the results of scientific enquiries found their echoes in the spiritual realizations of the master-minds of the laud. But in the West the case has been just the opposite. The scientific achievements of Occidental geniuses, on account of their materialistic outlook, have served mainly to pander to the baser instincts of man by releasing his passions, and have oftener than not ranged themselves as a mighty force to antagonize the sacred aims and purposes of the spiritual life. But to-day it is really refreshing to find that according to the best minds of the West 'philosophy and science are not regarded as watertight compartments, but are permitted to influence each other as parts of one organic whole of knowledge,' and the lines of demarcation between Realism and idealism at the present day have become very indistinct. For science has been taking its legitimate share in the problems of philosophy and has arrived at almost the same end. Sir Oliver Lodge in an illuminating article entitled, "Science and God" has beautifully summed up the entire process of research in the domain of Reality. "The revelation of science," he says, "is that that which occurs here in the physical universe, occurs everywhere; that the laws are the same throughout. In other words, the universe is really one and there is no conflicting or opposition power. So that if there be a God who understands

and is responsible for anything, He must be responsible for every thing, that the God of this earth is the God of the whole heavens and that there is none other; that His power and influence extend to the remotest confines of space from eternity to eternity, and that in that majestic and one Reality however little we as yet apprehend in nature, we and every part of the material, and of mental and spiritual universe too, live and move and have our being." Thus what with the unfoldment of knowledge and what with the indefatigable labours of the modern scientists of the East and the West, the boundaries of distinction have almost vanished and a *rapprochement* between the two schools of thought as well as between the East and the West has been greatly facilitated. The one outstanding feature in the gradual toning down of the spirit of antagonism between the two branches of human knowledge is the unconscious orientation of Occidental thinking to the Indian conception of the highest truth of life. What at one time was twitted by the West as preposterous in the Hindu philosophy has now been acknowledged as the finality of human aspiration by the leading Western scientific thinkers and the 'supermen' of Arthur E. Christy have already joined hands in love and admiration for the consummation of a cultural synthesis between the East and the West. It is needless to point out that the output of those secular institu-

tions where Bunsen burners and Bessemer crucibles are in use, cannot but harmonize with the mystic experiences of the Upanishadic seers so as to wed the life of the West to that of the East indissolubly.

VEDĀNTA. THE SCIENCE OF REALITY.

It should be born in mind that the above-mentioned conflict between these two departments of knowledge has hitherto centred round the determination of the exact nature of the ultimate Reality. It is the glory of Vedānta that it sounded long ago a death-knell to all the apparent conflicts and contradictions and proved itself to be the only 'Science of Reality' which has been competent to solve for mankind the eternal problems about God, soul and the universe. The Vedantists proclaim God to be the Cause of all causes, and the manifold world of human experiences as the elaborated mode of that one eternal Entity. Besides what is called 'creation' is, according to them, but a process of evolution and involution. The finer state is the cause and the grosser state the effect—a fact which is an everyday experience of man in this world of phenomena. The raindrop that sparkles in the sunbeam is nothing but vapour drawn from the ocean, but this vapour ultimately comes down in the shape of raindrops only to be transformed into vapour again. Thus the things that are destroyed only go back to their finer forms,

Similar is the case with the universe as a whole. After each cycle all gross manifestations return to their final state—the primal substance, of which all the things of the universe in the form of motion vibration, thought, resistance, object, etc., are but various modifications. The Prakṛti of the Saṃmukhyas is the same as what we understand by Nature or Matter, and the *pralaya* (dissolution) is only a state of equilibrium of the three forces,—*tamas* (inertia), *rajas* (activity) and *sattva* (the balance of the two). When the equilibrium is disturbed and one of the three forces get the better of the other two, motion sets in and 'creation' begins. The Śruti considers this projection and dissolution of the universe as the outbreathing and inbreathing of God. Thus what lies in a potential or causal form at the end of a cycle manifests itself as the effect at the beginning of 'creation', and this gradual manifestation of the cause in its gross form is what the scientists understand by 'evolution'. The Vedāntists have gone a step further in their quest of truth: they assert that there can be no evolution without a previous involution; for evolution presupposes involution. There is thus a world of significance in the expression *ex nihilo nihil fit*,—out of nothing, nothing comes. The same thing which appears as cause becomes amplified and evolved as the effect in the end. The whole series of evolution from

the protoplasm to the perfect man involves one intelligent Substance which is the same throughout the process of 'creation' as well as before and after it. The theory that intelligence evolves in process of evolution is untenable because, as we have already pointed out, the beginning and the end being the same it is only the intelligence involved in the protoplasm that unveils itself until it, becomes manifested in the perfect being. It is therefore quite reasonable to hold that "the perfect man who is at one end of the chain of evolution, was involved in the cell of the protoplasm which is at the other end of the same chain.—The intelligence which is involved in the beginning becomes evolved in the end. The sum total of intelligence displayed in the universe must therefore be involved universal Intelligence unfolding itself. This cosmic Intelligence is what the theologians call God. That is why all the scriptures say, 'In Him we live and move and have our being.'

Indeed, the multiple forms that we see in the world are but the varied expressions of that one cosmic Intelligence - the Supreme Being. He is thus the material and the efficient cause of this universe, inclusive of time and space, causes and effects. He is infinite Knowledge, infinite Bliss and infinite Existence, pervading the whole chain of creation. In short, He is One without a second. In Vedanta, this Supreme Reality has been termed

Brahman—Existence - Knowledge-Bliss Absolute; and this is the most universal of all generalizations. Rightly has Swami Vivekananda said, "You and I are little bits, little points, little channels, little expressions; all living inside of that infinite ocean of existence—Knowledge—Bliss. The difference between men and animals, between animals and plants, between plants and stones, is not in kind, everyone from the highest angel to the lowest particles of matter is but an expression of that one infinite Ocean, and the difference is only in degree.' It is the one immanent Principle that pervades all forms of matter and energy, and apart from it nothing has a reality of its own.

The Advaita Vedanta emphatically says that it is only through our ignorance (avidya) that we consider this universe with its multifarious names and forms as distinct from the Atman—the Universal Self. This avidya, the Chitsukti holds, is beginningless and is of the nature of a bhava (a positive entity), but is removable by knowledge (jnana). It has two aspects; the avarani sakti (veiling power) which hides the real nature of Brahman, and the vikshepa sakti (projecting power) which projects the relative reality of the universe. It is neither extent nor non-existent, but something the exact nature of which is iundefinable (anirvachannitya). It is this avidya, says Sankara in his Brihadaranyaka-

kabhashya, that presents things as separate from the Aatman—the Brahman of the Upanishads: for it is the nature of avidya to cause differentiation in what would otherwise be a unitary experience. But from the absolute (paramarthika) standpoint there is nothing but the Aatman—the one transcendental Reality which is changeless and eternal. The rigorous monism of Sanakara would never admit the co-existence of two absolute realities, such as the Noumenon and phenomenon. It is only the Noumenon that exists and the phenomenon has only an empirical reality.

Thus it is clear that the Reality is one, and beyond time, space and causation. It appears as many only when it is viewed through The prism of name and form. The Advaitists generalize the whole universe into one entity which appears as manifold only through our ignorance. They call this theory of their vivartavada (apparent manifestation), and substantiate their position through the well-known illustration of the rope and the snake where the rope appears to be snake, but is not really so. Thus they hold that the whole universe is identical with that Being. It is unchanged, and all the changes that we see in it are only apparent and are caused by desa, kala and nimitta (space, time and causation), or according to a higher psychological generalization by nama and rupa (name and form). It is name

that differentiate one thing from another. They are one and the same; for from the Absolute standpoint the Atman alone and nothing else exists. Thus it is the Advaita Vedanta that for the first time in the history of the world struck this sublime note of unity in the domain of spirit and matter.

THE GOAL OF SCIENCE

The modern scientists have almost come to the very same conclusion though in a different way. The present tendency of science is towards the recognition of the ancient Hindu doctrine of one Substance. Rightly has Sir John Woodroffe remarked in his *Universe as Power-Reality*; 'When the Western science attributes unity, conservation and continuity to matter, energy and motion in a universe of obvious plurality and discontinuity, what it is in fact doing is to show that none of its conceptions have any meaning except on the assumption of the unity and unmoving continuity of consciousness in the sense of the Vedantic Chit..... Matter is really indestructible and the glory of the modern scientific achievements lies in the fact that it has dematerialized matter and has made the way for the Vedantic conception of maya and has further recognized that from its materia prima all forms have evolved; that there is life in all things

and there are no breaks in nature There is no such thing as 'dead matter.' The well-known experiments of Dr. J. C. Bose establish response to stimuli in inorganic matter. What is this response but the indication of the existence of that sattva guna which Vedanta and Samukhya affirm to exist in all things, organic or inorganic? It is the play of Chit in this sattva, so muffled in tamas as not to be recognizable. Consciousness is throughout the same. What varies is its wrappings. There is thus a progressive release of consciousness from gross matter through plants, and animals to man." He further says, "My own conviction is that an examination of Indian Vedantic doctrines shows that it is, in most important respects, in conformity with the most advanced scientific and philosophic thought of the West, and that where this is not so, it is science which will go to Vedanta and not the reverse." In short, practical science is charged with the mission of finding out the unity of things and already the scientific inventions have helped in no small degree to establish the idea of the unity of mankind, to diminish particularization, and to foster a wide view of the universe and its meaning. For science is nothing but the finding of unity. When it will reach perfect unity, it will stop from progressing further. Thus Chemistry will cease to advance when it discovers one element out of which all others can be evolved. Similar

will be the case with Physics when it is able to find out one energy of which all the others are but manifestations. Thus, to attain unity through multiplicity is the goal of science; and all branches of it are bound ultimately to arrive at this conclusion. It is not surprising to find that manifestation, and not creation, is the watch-word of science to-day, In fact, what the Hindu has been cherishing in his bosom for ages is going to be verified and taught in more forcible language by the latest findings of science. Thus we see that all human investigations and strivings both in the external and in the internal world eventually dissolve into one synthetic for the highest truth. Metaphysics being an ontological science is concerned with the discovery of the Cause of all causes, the Supreme Reality; whereas science begins with an investigation into the universal laws of objective phenomena, which furnish tangible data for the apprehension of the ultimate unity that stands behind all that we perceive. Whatever be the technical difference between the functions of science and of philosophy, both ultimately lead to the discovery of the one governing principle—the final goal of all human research. For “Truth is one: the sages only call It by various names”. (Rig-Veda I. 164-46).

A RESUME OF PAST SCIENTIFIC ACHIEVEMENTS.

It is really refreshing to find that with the advance of scientific knowledge, the old notion

about Nature as 'an ocean of mechanism surrounding us on all sides' is disappearing. A retrospect of the whole process of scientific investigation and the net results achieved by the leading scientists of the West since the golden days of the Renaissance reveals a gradual process of abstraction—a fact which has become typical of modern science. It is admitted on all hands that Physics, by virtue of its being concerned with positive data and having greater scope for experiment and observation than other branches, is the vanguard of the material sciences, and that it is the physicists who by their patient study and research have brought about a complete revolution in our old notions regarding the elements out of which the physical universe is built up. For our present purpose, the age of Galileo (1564 1642) may be taken as a great landmark in the history of scientific researches and discoveries. The greatest contribution of Galileo to the scientific world is his analysis of the conception of motion. In his opinion the really important properties of the world are those that can be mathematically defined. The entire cosmos, he says, is built out of atoms possessed of four properties, viz. size, shape, weight and motion, and these atoms acted on by forces produce by their combination the whole material universe. In other words, the object of the science of Physics, according to him, is to prove that every phenomenon is explained in terms of motions

of little particles. Thus the real world around us is conceived by Galileo to be quantitative.

This theory received a systematic treatment later at the hands of Dalton who removed much of the vagueness attaching to Galileo's theory and placed the system on a more logical and scientific basis. In his opinion every substance of the physical universe is the product of a combination of two or more of the ninety chemical elements existing in the world. And to explain the three different states of matter, viz. solid, liquid and gaseous, which are observed in nature, he evolved the theory of heat which, he held, produced changes in matter from solid to liquid and from liquid to gaseous, and increased the atomic and molecular motions of bodies as well. This hypothesis no doubt covered a large ground and explained a wide range of phenomena, but not all of them. In spite of his explanations, the notion of atoms remained as vague as before.

Consequently this conception of atoms as ultimate particles of matter had to give way to newer scientific revelations. A series of experiments made towards the close of the nineteenth century brought it clearly home to the minds of the scientists that the atom was not a simple entity. Sir J. J. Thomson, the celebrated English scientist, by a careful adjustment of two plates (i.e., positive and negative electrodes) inside the two ends of a glass tube emptied of air, and connecting them to a

source of electricity, produced a strange phenomenon: A stream of what is called cathode rays was found to issue from the negative electrode in straight lines. This led him in 1897 to put forward the theory that these rays consisted of electrically charged particles which were found to be nearly two thousand times smaller than the hydrogen atom, the lightest known atom in the world. These particles came to be called electrons and were recognized as the real basis of the material world. Thus the scientists practically bade adieu to gross matter and soared into the realm of Energy. In fact, this theory seemed to make the whole world of matter completely unsubstantial.

But even this failed to meet the various complications that arose; for electrons by themselves are not sufficient to build up atoms of matter, which are electrically neutral, whereas electrons being negatively electrified are mutually repellent and as such useless for constructive purposes. The finding of a positive electric charge was a dire necessity to ensure stability to an assemblage of such electrons. This difficulty was soon overcome by Sir Ernest Rutherford who is credited with the famous theory according to which an atom resembled a miniature solar system. The positive charge was supposed to be located at the centre of the atom and the negatively charged electrons, like so many planets, spun round it like a miniature solar system. Thus the central positive

-charge was held to be just sufficient to counter-balance, electrically, the sum of the electrons moving round it. But even this theory failed to satisfy completely the critical spirit of later scientific minds. Max Planck's Wave Theory of Radiation and the Quantum Theory of the celebrated Danish physicist Niels Bohr, though grand and valuable in themselves, were also insufficient to tackle the intricate problem of the physical universe. All the above theories about an atom had to yield to the purely mathematical theory which gradually gained the upper hand.

According to it the electron is no longer conceived as a particle, but as a system of waves, and the fundamental entities are no longer 'picturable.' Thus the old conception of a permanent substance has to give away to an abstract notion—a collection of mathematical symbols. For as Mr. Sullivan has put it, "these waves are located within what is called a configuration space." This configuration space is certainly not ordinary physical space, for the reason that each electron requires a three dimensional configuration space to itself. Thus two electrons require a space of six dimensions in which to exist three electrons require a nine-dimensional space; and so on. It is evident therefore that the 'configuration space is not real space, and in this sense the wave system that represents an electron is a mere mathematical device and not a description of a physical reality."

Mr. Minkowski's conception that the universe in which events exist is of four dimensions and that it is our minds that split up this universe into three dimensions of space and one dimension of time, serves only to support the above conclusion. So, it can no longer be asserted with positive certainty that a given set of data can determine the behaviour of the next set of affairs—the causal link in the strictest sense being hardly ascertainable to explain the happenings of things in nature. Thus strict determinism cannot be assumed to play any substantial part in the behaviour of the ultimate elements of the physical world, and, curiously enough, this gradual elimination of determinism from the field of scientific study and research is in keeping with the spirit of the latest findings of modern science.

Einstein's Restricted Principle of Relativity published in 1905 as well as the Generalized Principle of Relativity published ten years later tended only to confirm the modern belief in the validity of mathematical theory. For whatever words science may use for its concepts, light quantum, distance, mass four-dimensional continuum, electron, or whatever they be, we find in each case that each of these words stands for a body of mathematical relations,' and consequently 'science does not tell us anything about the substance of the elements out of which we have built up the perceptual world. It tells us merely mathematical

specifications of those elements.' From the above it becomes clear that the material universe is much more subjective than the ancient scientist supposed, and 'the modern scientific man is sufficiently conscious' that he is only talking about certain mathematical relations when he talks about the entities out of which he intends to construct the universe.

CONCLUSIONS OF MODERN SCIENCE.

From the foregoing retrospect it is now easy to follow how this process of abstraction became the characteristic feature of modern science. With the passage of time and the rapid march of events science has explored many an unknown region of Nature; and its startling pronouncements are found to echo in no small measure the metaphysical findings of hoary antiquity. To crown all, modern science exhibits a persistent tendency to eliminate altogether the hitherto supposed distinction between mind and matter—a phenomenon which is epoch-making in its character, for the scientists by dematerializing matter have practically opened the door for the Vedantic conception of maya. It is the ancient Indian doctrine that both mind and matter are modes of one and the same substance and as such they are akin to each other. This fact has been accentuated by some of the distinguished scientists of the modern age. Dr. A. S. Eddington says in *The Nature of the Physical World*: "The frank realization that physical science is concerned

with a world of shadows is one of the most significant advances.....In the world of physics we watch a shadowgraph performance of the drama of familar life. The shadow of my elbow rests on the shodow table as the shadow ink flows over the shadow paper. It is all symbol the physicist leaves it. Then comes the alchemist Mind who transmutes the symbols. In the transmuted world new significances arise which are scarcely to be traced in the world of symbols so that it becomes a world of beauty and purpose—and, alas ! suffering and evil." "To put the conclusion crudely, the stuff of the world is mind-stuff.....The realistic matter and fields of force of former physical theory are altogether irrelevant except in so far as the mind-stuff has itself spun these imaginings." "The external world has thus become a world of shadows. In removing our illusions we have removed the substance, for indeed we have seen that substance is one of the greatest of our illusions." Thus we find that this great scientist is in perfect agreement with the Vedantist in regard to the conception of mind and matter, and has indirectly introduced in the realm of matter the inevitable doctrine of maya which the Vedantist accepted ages ago for the explanation of this unsubstantial world of phenomena. The conclusions of Sir James Jeans, another great scientist of the modern world, deserves also a careful consideration. In *The Mysterious Universe* he remarks: "To-day there

is a wide measure of agreement which, on the physical side of science approaches almost to a unanimity, that the stream of knowledge, is heading towards a non-mechanical reality; the universe begins to look more like a great thought than like a great machine The old dualism of mind and matter which was mainly responsible for the supposed hostility seems likely to disappear, not through matter becoming in any way more shadowy and unsubstantial than heretofore or through mind becoming resolved into a function of the working of matter, but through substantial matter resolving itself into a creation and manifestation of mind." The very same view has been reiterated by him in his later work The new Background of Science. He opines: "Our last impression of nature, before we began to take our human spectacles off, was of an ocean of mechanism surrounding us on all sides. As we gradually discard our spectacles, we see mechanical concepts continually giving place to mental. If from the nature of things we can never discard them entirely, we may yet conjecture that the effect of doing so, would be the total disappearance of matter and mechanism, mind reigning supreme and alone." "Broadly speaking," he further says, "the two conjectures are those of the idealist—or, if we prefer, the mentalist and materialist—views of nature .. . The present day science is favourable to idealism. In brief, idealism has always maintained

that, as the beginning of the road by which we explore nature is mental, the chances are that the end also will be mental. To this, present-day science adds that, at the farthest point she has so far reached, much, and possibly all, that was not mental has disappeared, and nothing new has come in that is not mental."

Thus we see that the great truths that were visualized by the ancient sages of India have in modern times found a clear reaffirmation in the scientific world after years of diligent research and experiment. As already shown one unit energy vibrates through the entire creation from man down to the plant and the mineral, and these varieties are but the expressions of the one Entity, the First Cause. This infinitude and oneness of things has been the conclusion of material science. The zero of arithmetic or the geometrical point has in it the conception of infinity. Chemistry has likewise found out that there is but one element to which the ninety different elements supposed to constitute this world by their combination can be reduced. That one eternal element is identical with the energy of the physicist, the First Cause of the metaphysicians, the zero and the point of the mathematicians. "Physically speaking, you and I, the sun, the moon and stars, are but little wavelets in the one infinite ocean of matter, the *samashiti*." The Vedānta, going a step further, shows that behind this idea of unity of all pheno-

mena there is but one Soul permeating the whole universe, and that all is but one Existence, one Reality without a second. It is our ignorance alone (avidya-notion of name and form) that brings about a dichotomy in what is but one undifferentiated mass of Pure Consciousness (Sat-Chit Ananda).

It is now evident from the above observations that the antagonism between science and philosophy is vanishing with the progress of scientific knowledge; for the findings of science are strengthening and not undermining the foundations of philosophy. The two meet at a point where humanity stands as one indivisible entity, and it is this basic unity which both science and philosophy seek to find out. Therefore science would fail in its noble task of promoting human brotherhood if it cater only to the animal instincts of man and be an instrument of destruction in the hands of politicians. Likewise, if philosophy do not foster a spirit of fraternity among mankind on the basis of its spiritual oneness, it too would stultify its sacred mission. We doubt not that if the savants of both departments of human knowledge realize their responsibility and proceed to their common task of betterment of human life and society, the world would be a playground of mankind instead of a battlefield. In conclusion, it

must be said to the credit of science that with the advance of knowledge the outlook of the scientific world has undergone a great revolution; the old dogmatism has almost vanished, and the door has been kept open for a co-ordination and synthesis of the newer revelations gathered from the unfathomable womb of Nature. Says Professor Eddington: "If the scheme of philosophy which we now rear on the scientific advances of Einstein, Borh, Rutherford and others is doomed to fall in the next thirty years, it is not to be laid to their charge that we have gone astray. Like the systems of Euclid, of Newton, which have served their turn, the systems of Einstein and Heisenburg may give way to some fuller realization of the world. But in each revolution of scientific thought new words are set to the old music, and that which has gone before is not destroyed but refocussed."

Swami VIVEKAANANDA'S LECTURES

ON VEDAANTA

CONTENTS:—Swami Vivekananda's Lectures on Vedānta—
Brahman—Karma—Soul—Mukti (Freedom) Knowledge—God—
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Faith in yourselves—Go Forward—Carry Vedānta to Every Door.

The spiritual portion of our religion is in the second part, the Jñāna Kāṇḍa, the Vedānta, the end of the Vedas, the gist, the Goal of the Vedas. The essence of the knowledge of the Vedas was called by the name of Vedānta, which comprises the Upanishads, and all the sects of India whether Dualists, Monists or the Sivites, Vaishnavites, Saktes, Sauras, Ganāpātyas—if there is any sect in India which dares to come within the fold of Hinduism, it must acknowledge the Upanishads of the Vedas. They can have their own way, but they must obey the authority.

All the philosophers of India who are orthodox have to acknowledge the authority of the Vedānta and all our present day religions, however crude, some of them may appear to be however inexplicable some of their purposes may seem, one who understands them, and studies them, can trace them back to the ideas of the Upanishads. Great spiritual and philosophical ideas in the Upanishads are to day with us, converted into household worship in the form of symbols. Thus the various symbols now used by us, all come from the Vedānta, because in the Vedānta they are used as figures, and these ideas as spread among the nation and permeated it through out, until they became part of their everyday life, as symbols †

* The following extracts from Swami Vivekananda's lectures are given for clearer understanding of Vedantic point of view.

† Vivekananda's Lectures Pages 112-134,

to make that difference: Not in this life, but they did in their last birth, and this difference is explained by the action in the previous life:

Karma

We now come to the second principle on which we all agree that life is eternal. It is not that it has sprung out of nothing for that cannot be. You know it already, that each one of us is the effect of the infinite past. For good or evil, he comes to work out his own past deeds. That makes the differentiation. This is the law of Karma. Each one of us is the maker of his own fate. This law knocks on the head at once all doctriness of predestination and fate, and gives us the only means of reconciliation between God and man. We, we and none else, are responsible for what we suffer. We are the effects, and we are the causes. We are free therefore. If I am unhappy, it has been of my own making, and that very thing shows that I can be happy if I will. If I am impure, that is also of my own making, and that very thing shows that I can be pure if I will. The human will stands beyond all circumstance. Before it, the strong, gigantic, infinite will and freedom in man, all the powers, even of nature, must bow down, succumb, and become its servants. This is the result of the law of Karma.

Soul.

The next question, of course naturally would be, what is the soul? We cannot understand God in our scriptures without knowing soul. There have been attempts in India, and outside of India too, to catch a glimpse of the beyond by studying external nature, and we all know what an awful failure has been the result. Instead of giving us a glimpse of the beyond, the more we study the material world, the more we tend to become materialised. The more we handle the material world, ever the title spirituality which we possessed before, vanishes. Therefore, that is not the way to spirituality, to knowledge of the Highest; but it must come through

the heart, the human soul. The external workings do not teach us anything about the beyond, about the Infinite, it is only the internal that can do so. Through soul, therefore, the analysis of the human soul alone, can we understand God. There are differences of opinion as to the nature of human soul among the various sects in India, but there are certain points of agreement. We all agree, that souls are without beginning and without end and immortal by their very nature; also that all powers, blessing, purity, omnipresence, omniscience are buried in each soul. That is a grand idea we ought to remember. In every man and in every animal, however weak or wicked, great or small, resides the same omnipresent, omniscient soul. The difference is not in the soul, but in the manifestation. Between me and the smallest animal, the difference is only in manifestation, but as a principle he is the same as I am, he is my brother, he has the same soul as I have. This is the greatest principle that India has preached. The talk of the brotherhood of man becomes in India the brotherhood of universal life, of animal, and of all life down to the little ants, all these are our bodies. Even as our Scripture says,—“Thus the sage, knowing that the same Lord inhabits all bodies, will worship every body as such.” That is why in India there have been such merciful ideas about the poor, about animals, about everybody and everything else. This is one of the common grounds about our ideas of the soul.

One thing more about the soul. Those who study the English language are often deluded by the words, soul and mind. Our Aatman and soul are entirely different things. What we call Manas, the mind, the Western people call soul. The West never had the idea of soul until they had gone through Sanskrit Philosophy, some twenty years ago. * The body is here, beyond that is the mind, yet the mind is not the Aatman;

* (Lecture delivered at Jafna—Jan-1897)

it is the fine body, the *Sukshma Sharira*-made of fine particles, which goes from birth to death and so on; but behind the mind is the Aatma, the soul, the Self of man. It cannot be translated by the word Soul or Mind, so we have to use the word Aatman, or as Western philosophers have designated by the word, Self. Whatever word you use, you must keep it clear in your mind, that the Aatman is separate from the mind, as well as from the body, and that this Aatman goes through birth and death, accompanied by the mind-the *Sukshma Sharira*. And when the time comes that it has attained to all knowledge and manifested itself to perfection, then this going from birth to death ceases for it. Then it is at liberty either to keep that mind, or the *Sukshma Sharira*, or to let it go for ever, and remain independent and free throughout all eternity. The goal of the soul is freedom.

Mukti (Freedom).

Even in the highest of heaven, says our Scripture, you are a slave; what matters it if you are a king for twenty thousand years? So long as you have a body, so long as you are a slave to happiness, so long as time works on you, space works on you, you are a slave. The idea, therefore, is to be free of external and internal nature. Nature must fall at your feet, and you must trample on it, and be free and glorious, by going beyond. No more is there life, therefore, no more is there death, no more enjoyment, therefore, no more misery. It is bliss unspeakable, indestructible, beyond everything. What we call happiness and good here are but particles of that eternal Bliss. And this eternal Bliss is our goal.

Knowledge.

The soul is also sexless, we cannot say of the Aatma that it is a man or a woman. Sex belongs to the body alone. All such ideas, therefore, as man or woman, are a delusion when spoken with regard to the Self, and are only proper

when spoken of the body. So are the ideas of age. It never ages; The ancient One is always the same. How did it come down to earth? There is but one answer to that in our Scriptures. Ignorance is the cause of all this bondage, It is through ignorance that we have become bound; knowledge will cure it, by taking us to the other side. How will that knowledge come? Through love, Bhakti. By the worship of God, by loving all beings as the temples of God; He resides within them. Thus, with that intense love will come knowledge, and ignorance will disappear, the bonds will break, and the soul will be free.

God.

There are two ideas of God in our Scriptures; one, the personal (Saguna) and the other, the impersonal (Nirguna). The idea of the personal God is, that He is the omnipresent creator, preserver, and destroyer of everything the eternal Father and Mother of the universe, but One who is eternally separate from us and from all souls; and liberation consists in coming near to Him and living in Him. Then there is The other idea of the Impersonal where all those adjectives are taken away as superfluous, as illogical, and there remains an impersonal, omnipresent Being who cannot be called a knowing being, because knowledge only belongs to the human mind. He cannot be called a thinking being, because that is a process of the weak only. He cannot be called a reasoning being because reasoning is a sign of weakness. He cannot be called a creating being, because none creates except in bondage. What bondage has He? None works except it is to supply some wants; what wants has He? In the vedas it is not the word "He" that is used but "It", for "He" would make an invidious distinction, as if he were a man, "It" the impersonal, is used and this impersonal "It", is preached. This system is called the Advaita.

ETHICS

And what are our relations with this Impersonal Being? That we are He. We and He are one. Every one is but a manifestation of that Impersonal, the basis of all being, and misery

consists in thinking of ourselves as different from this Infinite, Impersonal Being; and liberation consists in knowing our unity with this wonderful Impersonality. These in short, are the two ideas of God that we find in our Scriptures. Some remarks ought to be made here. It is only through the idea of the Impersonal God that you can have any system of ethics. In every nation the truth has been preached from the most ancient times, 'love human beings as yourselves'. In India, it has been preached, "love all beings as yourselves". we make no distinction between men and animals. But no reason was forthcoming, no one knew why it would be good to love other beings as ourselves. And the reason why is there, in the idea of the Impersonal God; you understand it when you learn that the whole world is one the oneness of the universe—the solidarity of all life—that in hurting any one I am hurting myself in loving any one I am loving myself. Hence we understand why is it that we ought not to hurt others, The reason for ethics, therefore, can be had from this ideal of the Impersonal God. Then there is the question of the position of the Personal God in it, I understand the wonderful flow of love that comes from the idea of a Personal God. I thoroughly appreciate the power and potency of Bhakti on men to suit the needs of different times. What we now want in our country, however, is not so much of weeping, but a little strength. What a mine of strength is in this Impersonal God, when all superstitions have been thrown over-board, and man stands on his feet, with the knowledge that I am the Impersonal Being of the world? What can make me afraid? I care not even for nature's laws. Death is a joke to me, Man stands on the glory of his own Soul, the Infinite, the Eternal the Deathless—that Soul which no instruments can pierce, which no heat can dry, nor fire burn, no water melt, the Infinite, the Deathless, without beginning and without end before whose magnitude the suns and moons and all their systems appear like drops in the ocean, before whose glory space melts away into nothingness, and time vanishes into non-existence, This glorious Soul, we must believe in, Out of that

will come power. Whatever you think, that you will be. If you think yourselves weak, weak you will be; if you think yourselves strong, strong you will be; if you think yourselves impure, impure you will be; if you think yourselves pure, pure you will be. This teaches not to think ourselves as weak, but as strong, omnipotent, omniscient. No matter that I have not expressed it yet; it is in me. All knowledge is in me, all power, all purity, and all freedom. Why cannot I express this Knowledge? Because I do not believe in it. Let me believe in it and it must and will come out. This is what the idea of the Impersonal teaches, Make your children strong from their very childhood, teach them not weakness, nor forms, but make them strong, let them stand on their feet, bold, all conquering, all suffering and first of all let them learn of the glory of the Soul, That, you get alone in the Vedanta,—and there alone. It has ideas of love and worship and other things which we have in other religions, and more besides; but this idea of the Soul is the life-giving thought, the most wonderful. There and there alone, is the great thought that is going to revolutionise the world and reconcile the knowledge of the material world with religion.

Mind you, we have no quarrel with any religion in the world. We have each our *Istham*, (option), pleasure. But when we see men coming and saying, "this is the only way," and trying to force it on us in India, we have a word to say; we laugh at them. For such people who want to destroy their brothers because they seem to follow a different path towards God, for them to talk of love is absurd. Their love does not count for much. How can they preach of love who cannot bear another man to follow a different path from their own? If that is love, what is that red? We have no quarrel with any religion in the world, whether it teaches men to worship Christ, Budha or Mahammat or any other prophet. "Welcome, my brother," the Hindu says, "I am going to help you; but you must allow me to follow my way too. That is my *Istham*. Your way is very

good, no doubt, but it may be dangerous for me. My own experience tells me what food is good for me, and no army of doctors can tell me that. So I know from my own experience what path is the best for me". That is the goal, the *Ishtam* and therefore we say that if a temple, or a symbol, or an image, helps you to realise the Divinity within, you are welcome to it. Have two hundred images if you like. If certain forms and formularies help you to realise the Divine, God speed you; have, by all means, whatever forms, and whatever temples, and whatever ceremonies bring you nearer to God. But do not quarrel about them; the moment you quarrel, you are not going Godward, you are going backward, towards the brutes. The idea is one of inclusion of every one is exclusion of none. The highest and greatest help that is given in the dissemination of spiritual knowledge. The one vital duty incumbent on you if you really love your religion, if you really love your country, is that you must struggle hard to be up and doing, with this one great idea of bringing out the treasures from your closed books, and delivering them over to their rightful heirs. And above all, one thing is necessary. Every one wants to command and no one wants to obey; and this is owing to the absence of that wonderful *Brahmacharya* system of yore. First, learn to obey. The command will come by itself. Always first learn to be a servant, and then you will be fit to be a master.

The East and the West. *

In the West, they are trying to solve the problem how much a man can possess, and we are trying here to solve the problem on how little a man can live. This struggle and this difference will still go on for some centuries. But if history has any truth in it, and if prognostications ever prove true, it must be that those who train themselves to live on the least and control themselves well, will in the end gain the battle, and that

- those who run after enjoyment and luxury, however vigorous they may seem for the moment, will have to die and become annihilated.

All their theories, their teachings, their doctrines, and their ethics are built round the life of a personal founder, from whom they get either sanction, their authority, and their power; and strangely enough, upon the historicity of the founder's life is built, as it were all the fabric of such religions.

Everyone of the great religions in the world excepting our own, is built upon such historical characters; but ours rests upon principles. There is no man or woman who can claim to have created the Vedas. They are the embodiments of eternal principles; sages discovered them; and now and then the names of these sages are mentioned, just their names; we do not even know who or what they were. In many cases, we do not know who their fathers were, and almost in every case we do not know when and where they were born. But what cared they, these sages, for their names? They were the preachers of principles and they themselves, so far as they went, tried to become illustrations of the principles they preached.

This little earthly horizon of a few feet is not that which bounds the view of our religion. Ours is away beyond, and still beyond; beyond the senses, beyond space and beyond time, away, away beyond till nothing of this world is left and the universe itself becomes like a drop in the transcendent ocean of the glory of the Soul. Ours is the true religion, because it teaches that God alone is true, that this world is false and fleeting, that all your gold is but as dust that all your power is finite, and that life itself is oftentimes an evil; therefore it is, that ours is the true religion.

It is in vain to try to gather all the peoples of the world around a single personality. It is difficult to make them gather together even round eternal and universal principles. If it ever becomes possible to bring the largest portion of humanity to one

way of thinking in regard to religion. mark you, it must be always through principles and not through persons. You may take up any one of the prophets or teachers your guide and the object of your special adoration; you are even allowed to think that he whom you have chosen is the greatest of the prophets, greatest of all the *avataaras*; there is no harm in that, but you must keep to a firm background of eternally true principles. The strange fact here is, that the power of our Incarnations has been holding good with us only so far as they are illustrations of the principles in the Vedas. The glory of Sri Krishna is, that he has been the best preacher of our eternal religion of principles and the best commentator on the Vedanta that ever lived in India.

Universal Toleration.

The conclusions of modern science are the very conclusions the Vedanta reached ages ago; only, in modern science, they are written in the language of matter. I have myself been told by some of the best Western scientific minds of the day, how wonderfully rational the conclusions of the Vedanta were. I know one of them personally, who scarcely has time to eat his meals, or go out of his laboratory, but who yet would stand by the hour to attend my lectures on the Vedanta; for, as he expresses it, they are so scientific, they, so exactly harmonious with the aspirations of the age and with the conclusions to which modern science is coming at the present time. India was alone to be the land of all lands of toleration and of spirituality. In that distant time, the sage arose, and declared, "*Ekam sat vipraa bahudhaa vadanti*,"—He who exists is one; the sages call Him variously. This is one of the most memorable sentences that was ever uttered, one of the grandest truths that was ever discovered. And for us Hindus this truth has been the very backbone of our national existence. For throughout the vistas of the centuries of our national life, this one idea, "*Ekam sat vipraa bahudhaa vadanti*," comes down, gaining in volume and in

fulness till it has permeated the whole of our national existence, till it has mingled in our blood, and has become one with us. We love that grand truth in every vein, and our country has become the glorious land of religious toleration. It is here and here alone that they build temples and churches for the religions, which have come with the object of condemning our own religion. This is one very great principle that the world is waiting to learn from us.

Therefore the world is waiting for this grand idea of universal toleration. It will be a great acquisition to civilisation. Nay, no civilisation can long exist unless this idea enters into it. No civilisation can grow, unless fanaticism, bloodshed and brutality stop. No civilization can begin to lift up its head until we look charitably upon one another, and the first step towards that much needed charity is to look charitably and kindly upon the religious convictions of others. Nay more, to understand that not only should we be charitable, but positively helpful, to each other, however different our religious ideas and convictions may be. And that is exactly what we do in India, as I have just related to you. It is here in India that Hindus have built and are still building churches for Christians, and mosques for Mahomedans. That is the thing to do. In spite of their hatred, in spite of their brutality, in spite of their cruelty, in spite of their tyranny, and in spite of the vile language they are given to uttering, we will and must go on building churches for the Christians and mosques for the Mahomedans until we conquer through love, until we have demonstrated to the world that love alone is the fittest thing to survive and no hatred, that it is gentleness that has the strength to live on to fructify, and not mere brutality and physical force.

The other great idea that the world wants from us to-day the thinking part of Europe, nay, the whole world is that eternal grand idea of the spiritual oneness of the whole universe. I need not tell you to day, men from the Madras University, how the modern

researches of the West have demonstrated through physical means, the oneness and the solidarity of the whole universe; how, physically speaking, you and I, the Sun Moon and stars, are but little waves or wavelets in the midst of an infinite ocean of matter; how. Indian psychology demonstrated ages ago that, similarly, both body and mind are but mere names or little wavelets in the ocean of matter, the *Samashti* and how, going one step further, it is also shown in the Vedanta that behind that idea of the unity of the whole show, the real Soul is one. There is but one Soul throughout the universe, all is but One Existence. None can regenerate this land of ours without the practical application and effective operation of this ideal of the oneness of things. The infinite oneness of the Soul is the eternal sanction of all morality, that you and I are not only brothers but that you and I are really one. This is the dictate of the Indian philosophy. This oneness is the rationable of all ethics and all spirituality, Europe wants it to-day just as much as our down-trodden masses do.

What our Country now Wants?

What our country now wants, are muscles of iron and nerves of steel, gigantic will which nothing can resist, which can penetrate into the mysteries and the secrets of the universe and will accomplish their purpose in any fashion, even if it meant going down to the bottom of the ocean and meeting death face to face. That is what we want, and that can only be created, established and strengthened, by understanding and realising the ideal of the *Advaita*, that ideal of the oneness of all.

Have Faith in Yourselves.

Faith, faith, faith in ourselves, faith faith in God-this is the secret of greatness. If you have faith in all three hundred and thirty millions of your mythological gods. and in all the gods which foreigners have now and again introduced into your midst, and still have no faith in yourselves, there is no salvation for

you. Have faith in yourselves, and stand up on that faith and be strong; that is what we need. Why is it that we, three hundred and thirty millions of people, have been ruled for the last one thousand years by any and every handful of foreigners who choose to walk over our prostrate bodies? Because they had faith in themselves and we had not. What did I learn in the West, and what did I see behind those frothy sayings of the Christian sects repeating that man was a fallen and hopelessly fallen sinner? There, I saw that inside the national hearts of both Europe and America, resides the tremendous power of the men's faith in themselves. An English boy will tell you 'I am an Englishman, and I can do any thing'. The American boy will tell you the same thing, and so will any European boy. Can our boys say the same thing here? No, nor even the boys' fathers. We have lost faith in ourselves. Therefore to preach the *Advaita* aspect of the Vedanta is necessary to rouse up the hearts of men, to show them the glory of their souls. It is therefore that I preach this *Advaita*, and I do so not as a sectarian, but upon universal and widely acceptable grounds.

If the *Brahman* has more aptitude for learning on the ground of heredity than the Pariah, spend no more money on the Brahman's education, but spend all on the Pariah. Give to the weak, for there all the gift is needed. If the Brahman is born clever he can educate himself without help. If the others are not born clever, let them have all the teaching and the teachers they want. This is justice and reason as I understand it. Our poor people, these down-trodden masses of India, therefore, require to hear and to know what they really are. Aye, let every man and woman and child, without respect of caste or birth, weakness or strength, hear and learn that behind strong and the weak, behind the high and the low, behind every one, there is that Infinite Soul, assuring the Infinite possibility and the infinite capacity of all to become great and good.

GO FORWARD.

Let us proclaim to every soul—"Arise, awake and stop not till the goal is reached, Arise Awake, Awake, from this hypnotism of weakness.

My ideal is growth, expansion, development on national lines. As I look back upon the history of my country, I do not find in the whole world another country which has done quite so much for the improvement of the human mind. Great things have been done in the past in this land, and there is both time and room for greater things to be done yet. I am sure you know that we cannot stand still. If we stand still we die. We have either to go forward or to go backward. We have either to progress or to degenerate. Our ancestors did great things in the past, but we have to grow into a fuller life and march beyond even their great achievements. How can we now go back and degenerate ourselves? That cannot be, that must not be, going back will lead to national decay and death. Therefore let us go forward and do yet greater things, that is what I have to tell you. I only ask you to work, to work to realise more & more the Vedanic ideal of the solidarity of man and his inborn divine nature.

The ideal man of our ancestors was the Brahman. In all our books stands out prominently this ideal of the Brahman. In India, the greatest princes seek to trace their descent to some ancient sage, who dressed in a bit of loin-cloth, lived in a forest eating roots, and studying the Vedas. It is there that the Indian prince goes to trace your ancestry. You are on the high caste when you can trace your ancestry to a Rishi, and not otherwise. Our ideal of high birth, therefore, is different from that of others. Our ideal is the Brahman ideal, what do I mean? I mean the ideal Brahman-ness in which worldliness is altogether absent and true wisdom is abundantly present. That is the ideal of the Hindu race. Have you not heard how it is declared that he, the Brahman, is not amenable to law, that he has no law, that he is not governed by kings, and that his body cannot be

hurt? That is perfectly true. Do not understand it in the light thrown upon it by interested and ignorant fools, but understand it in the light of the true and original Vedantic conception. If the Brahman is he who has killed all selfishness and who lives and works to acquire and propagate wisdom and the power of love if a country is altogether inhabited by such Brahmans, by men and women who are spiritual and moral and good is it strange to think of that country as being above and beyond all law? What police, what military are necessary to govern them? Why should any one govern them at all? Why should they live under a government? They are good and noble, and they are the men of God; these are our ideal Brahmans, and we read that in the Satya-Yuga there was only one-caste, and that was the Brahman. We read in the Mahabharat that the whole world was in the beginning peopled with Brahmans, and that as they began to degenerate they became divided into different castes, and that when the cycle turns round they will all go back to the Brahminical origin. This cycle is turning round now, and I draw your attention to this fact. Therefore our solution of the caste question is not degrading those who are already high up, is not running amuck through food and drink, is not jumping out of our own limits in order to have more enjoyment, but it comes by every one of us fulfilling the dictates of our Vedantic religion by our attaining spirituality, and by our becoming the ideal Brahman. There is a law laid on each one of you in this land by your ancestors, whether you are Aryans, or non-Aryans, Rishis or Brahmans, or the very lowest outcasts. The command is the same to all, that you must make progress without stopping and that, from the highest man to the lowest, every one in this country has to try and become the ideal Brahman. This Vedantic ideal is applicable not only here but over the whole world. Such is our ideal of caste, as meant for raising all humanity slowly and gently towards the realisation of that great ideal of the spiritual man, who is non-resisting, calm, steady, worshipful, pure and meditative. In that ideal there is God.

Carry Vedanta to Every Door.

Good results can be produced only through love, through sympathy. It is a great subject. This ship of our nation, O Hindus, has been usefully plying here for ages. To day perhaps, it has sprung a leak; today perhaps, it has become a little worn out; and if such is the case, it behoves you and me to try our best to stop the leak and holes. Let us tell our countrymen of the danger, let them awake and help us. I will cry at the top of my voice from the part of this country to the other, to awaken the people to the situation and their duty. Be patriots, love the race which has done such great things for us in the past. The spirit will triumph in the long run. In the meanwhile let us work and let us not abuse our country, let us not curse and abuse the weather-beaten and work-worn institutions of our thrice holy motherland. Have no word of condemnation, even for the most superstitious and the most irrational of its institutions, for they also must have served some good in the past. Remember always, that there is not in the world any other country whose institutions are really better in their aims and objects than the institutions of this land. I have seen castes in almost every country in the world; but nowhere is their plan and purpose so glorious as here. If caste is thus unavoidable, I would rather have a caste of purity and culture and self-sacrifice, than a caste of dollars. Therefore utter no words of condemnation. Close your lips and let your hearts open. Work out the salvation of this land and of the whole world, each of you thinking that the entire burden is on your shoulders. Carry the light and the life of the Vedanta to every door, and rouse up the divinity that is hidden within every soul. Then, whatever may be the measure of your success, you will have this satisfaction, that you have lived, worked and died for a great cause. In the success of this cause, howsoever brought about is centred the salvation of humanity and hereafter.

CHAPTER V.

THE SAAKTA SYSTEM OF PHILOSOPHY. *

[CONTENTS:—The Sakta system of Philosophy—Tantras correspond to Upasanakanda—The three dispositions of Temperaments...The Seven Aacharas—Qualities of Teacher and Disciple—Form of Worship—Conception of Creation—Image Worship—The Five Tattvas or Principles—The four kinds of speech—The Mantras—The Shatcharas.]

Tantras Correspond to Upasanakanda.

Nigama is *Veda*, *Aagama* is *Tantra*—Both—these are essential for a Hindu. The Saukta system is one of the systems of worship (*Sadhana*) included in the Tantras. The Tantras lay down different forms of practice for the attainment of the highest aim of human existence by one living the ordinary life of a householder. In this respect they correspond to the *upasana kanda* of the *Sruti*; The Tantras fall under five heads, viz. *Saiva*, *Sakta*, *Vaishnava*, *Soura*, and *Ganapatya*. These five classes of worshippers are collectively called *pannochopasaka*. Each of these classes of worshippers got its own Tantras.

According to the *Maha-siddhasara Tantra*, *Bharatavarsha* is divided into three *Kranthas* or divisions viz *Vishnu Kranta*, *Ratha-Kranta* and *Assva-Kranta* and each of these *Krantas*, it is said, has sixty - four Tantras, The *Sakti mangala Tantra* says that the land east of the *Vindhya Hills* extending right upto *Java* is *Vishnu Kranta*. The country north of the *Vindhya Hills* including *Maha-China* is *Ratha-Kranta*. The rest of the country west-ward is *Assva-Kranta*. It will thus be seen that by *Bharatavarsha* is not to be understood what British India represents nowadays. The inhabitants of the island of *Bali* are "Hindus" and they follow the same form of worship as

* The following extracts are taken from the valuable contribution, by Sjt. Atal Behari Gosh, M. A. B. L., on The Spirit and culture of The Tantras, to the Cultural Heritage of India—Our grateful thanks are due to the author and to the publishers.

their brothers in India. In Java there are ruins of Buddhist temples and in far-off Combodia there exist to the present day some temples and priests who worship according to "Hindu" rituals. The image of *Dakshna Kali* and *Tara* and some forms of Rudra are to be found in China.

The *Shat-Sambhava-rahasya* says that in Bharata there are four sampradayas (schools), viz. Gauda in the East, Kerala in the middle and Kashmir in the West; the fourth, called Vilasa, is a sort of eclectic school which is not confined to any region but spread all over.

The Three dispositions or Temperaments.

The Tantra classifies mankind primarily under three heads, viz., the man with a *divya* or divine disposition, the man with a *vira* or heroic disposition and the man with a *pasu* or animal disposition. On this depends the competency of the aspirant for any particular form of worship. Padmapadacharya, the favourite disciple of Sankaracharya, in his commentary on the prapanchasara says that there are five different ways in which the teachings of the Sastra have got to be considered. These five ways are: (1) *Sthula* (gross), 2. *Sukshma* (subtle), 3. *Karana* (causal), 4. *Samanya* (cosmic), and 5. *Sakshi* (witness-like). Now every one is not competent to view things from these different points. The *pasu* man can hardly be expected to see beyond the *sthula* or material aspect of things. In the *vira* man there is an urge to reach the plane beyond matter and the true *vira* is he who is fighting the six enemies—the passions—which obstruct the path of spiritual advancement. The man of *divya* disposition is, as a result of his practice in previous births, endowed with qualities which make him almost divine. The Kamakhya Tantra says that the man of *divya* disposition is the beloved of all and is sparing in his speech, quiet, steady, sagacious and attentive to all. He is always contented and devoted to the feet of his *guru* (teacher). He fears no one and is consistent in what he says and is experienced in all matters. He never swerves from the path of truth and

avoids all that is evil. He is good in every way, and is Sivas very self.

The *vira* is a man of fearless disposition and inspires fear in the man of *passu* disposition and is pure in his motive. He is gentle in his speech and is always mindful of the five *tattvas* (principles). He is physically strong, courageous, intelligent and enterprising. He is humble in his ways and is ever ready to cherish the good. The *passu* is a man whose inclinations are like those of an animal. He is a slave to his six enemies—lust, anger, greed, pride, illusion and envy.

The Seven Aacharas.

Closely connected with the three *bhavas* are the seven *acharas*, rules of conduct which are given in the *Kularnava Tantra* (chap. II) as follows; *Veda*, *Vaishnava*, *siva*, *dakshina*, *vama*, *siddhanta* and *kaula*. The aspirant rises step up by step through these different *acharas* till he reaches the seventh and highest stage, when Brahman becomes an experiential reality to him. In the first stage cleanliness of the body and mind is cultivated. The second stage is that of devoutness (*bhakti*). The third is that of *Jnana* (knowledge) *Dakshina*, which is the fourth stage, is that in which the gains acquired in the preceeding three stages are consolidated. This is followed by *vama* which is the stage of renunciation. This does not mean, as has been said by the detractors of the Tantra, the practice of rites with a woman (*Vama*). By *vamachara* is meant the stage of *sadhana* which the seeker of liberation follows for his own purposes; it has nothing to do with a woman, *vama* is the reverse of *dakshina*; it means the path of renunciation. If a woman is at all associated in this practice, she is there to help in the path of renunciation and

not for animal gratification. A woman is such an object of great veneration to all schools of Tantrika *sadhakas* (seekers). She is considered to be the embodiment on this earth of this supreme *sakti* who pervades the universe. She should therefore be revered as such and even if guilty of a hundred wrongs, she is not to be hurt even with a flower. It is a sin to speak disparagingly of any woman. The sixth stage, viz. *siddhanta* is that in which the aspirant comes to a conclusion after deliberate consideration as to the relative merits of the path of enjoyment and that of renunciation. By pursuing the latter path he reaches the final stage, that of *kaula*. This is the stage in which *kaula* or Brahmana becomes a reality to him. The first three of these seven stages, viz. *veda*, *vaishnava* and *saiva* belong to the *Passa bhava*, *dakshina* and *vama* belong to *vira bhava* and the last two belong to *divya bhava*. According to some the last alone is *divya bhava*. The seven stages are also compared by way of illustration to seven stages of intoxication.

It may be noted here that the seven *acharas* correspond, with very slight difference, to the seven *jñāna bhūmikas* (knowledge planes) described in the *Yogavāsistha*, which are: *vividisha* or *subhechchha*, *vicharana*, *tanumanasa*, *sattvapatti*, *asamsakti*, *padarthabhavani* and *turiya*. The difference between the *acharas* of the Tantra and the *Jñānabhūmikas* of the *Yogavāsistha* is that in the former the aspirant reaches *Jñāna* through the path of *bhakti* (*vaishnava achara*) whereas in the latter the stage of *tanumanasa* (*bhakti*) comes to the man of learning who is confronted with insurmountable difficulties in the path of barren ratiocination and finds that without *bhakti* he can make no further progress.

QUALITIES OF TEACHER AND DISCIPLE.

Like the Sruti, the Tantra lays great emphasis on the necessity of initiation. It also emphasizes the necessity of the teacher and the disciple being fully qualified. A good teacher is defined to be a man of pure birth and pure disposition, who has his senses under control. He should know the true meaning of the Agamas (Tantras) and all satras (scriptures), and be always doing good to others, and engaged in repetition of God's name, worship, meditation and offering oblations in the fire. He should have a peaceful mind and must possess the power of granting favours. He should know the *Vedic* teachings, be competent in *Yaga* and be charming like a god. The characteristics of a good disciple are as follows: He should be of good parentage, of a guileless disposition, and be a seeker of the fourfold aim of human existence. He should be well read in the Vedas and be intelligent. He should have his animal desires completely controlled, be always kind towards all animals and have faith in the next world. He should not associate with non-believers (*Nastikas*), be assiduous in his duties, alert in the discharge of his duties towards his parents and free from the pride of birth, wealth and learning in the presence of his teacher. He should always be willing to sacrifice his own interests in the discharge of his duties to the teacher, and be ever ready to serve him in all humility.

The disciple should always bear in mind that the teacher is immortal. This does not mean that the human teacher is so; he is the channel through which the spirit of God descends. The true teacher is the Supreme Brahman, or Siva, or as some say, primordial Sakti.

This position of the human teacher is one of very great responsibility, which does not end with initiation. He has to look after his disciple's welfare in every respect and guide him. He

called the 'physician of the soul,' and a healthy soul can abide only in a healthy body. He has to see that even in matters of health the disciple goes the right way. The teacher who is conscious of his responsibility does not initiate in a hurry, and sastra enjoins that the disciple should not accept a teacher to whom he is not attracted. The mode of initiation is not in every case the same and varies according to the disposition and the competency of the disciple. The ordinary mode of initiation is called *kriya-diksha*. This may be an elaborate process and consist of many rituals. Men of higher competency are initiated by other methods. The initiation which is the quickest and most effective is called *vedha-Diksha*. There are very few who possess the competency for this. A person initiated according to this method realizes at once the oneness of his own self with that of the teacher, the *mantra* (sacred formula) and the deity. becomes as the Tantra says, the very self of Siva. The disciple who is initiated according to other forms of *diksha* arrives at his realization by slow edgrees, each according to his competency. The object of initiation is to lead the disciple to this. As the Tantraraja (Ch. XXXV) beautifully puts it: 'One's own *atman* is the charming deity of one's worship. The universe is but its form'.

FORM OF WORSHIP.

The different Tantras describe the different processes. It should be noted that the worship is not always in a tangible image, nor are the articles of offering gross articles. The worshipper who is competent to do worships in the image mentally evolved out of his *mantra* and the articles are also

mental. The flowers, for instance, are kindness, forgiveness, and so forth. This is described in Arthur Avalon's *Great Liberation* (V. 141. F. F.). There are among others two well known books, one by *Ṣaṅkaraçharya* called the *Prapanchasara*, and another the *Saradatilaka* by *Lakshmana Desikendra*, which give short accounts of almost all the different forms of worship. No one can dispute the authority of *Sankara* to speak on this subject. *Lakshmana's* knowledge of the *Tantra* is also unsurpassed. And in both these books are given accounts of all the five methods of worship and their subdivisions. There is another book called *Tantrasara* which gives the rituals. This is also recognized as authoritative. The highest end, as thought in the Brahmanic scripture is not heaven, as is taught in other forms of faith, but is absorption into the Divine Light out of which we came and in which we always abide, but the vision of which we are deprived of by our passions and prejudices and by our preoccupation with worldly things.

Conception of Creation.

The *Tantra* has its own conception regarding creation. According to it, creation begins with sound. *Siva* or *Brahman* has two aspects, *nirguna* (attributeless) and *saguna* (with attributes). He ever is. As the former, he is transcendent and therefore dissociated from *Prakriti* or *Sakti*, and as the latter, he is associated with *Sakti*. It is out of this *Sakti* emanates, from that, *nada* (sound); and out of *nada*, *bindu*,

This conception is put in another way. At the time of pralaya or final dissolution everything is withdrawn into the supreme Sakti. Thereafter when Sakti which is the *taṭva* (substance) approaches the light which is Chit or knowledge, there arises in the former the desire to create (*vichikirsha*) and the bindu is formed. This bursts and divides itself, and out of that division there arise bindu, nada and bija. Bindu partakes of the nature of Siva or jnana, bija is sakti, and nada is the relation between the two as stimulator and stimulated (*Kṣobhya*). When the bindu bursts, there arises an inchoate volume of sound. This sound is called *Sabda* - brahman which is the *chaitanya* (stress towards manifestation in all beings) pervading all creation, and is the source of the letters of the alphabet and of the words and other sounds by which thoughts are exchanged. All sounds (*sabda*) have meaning; sound and meaning are inseparable.

IMAGE WORSHIP.

From *Sabda* there arises the eternal region, from touch air, from colour fire, from taste water and from smell earth. It will be seen that the gross comes out of the subtle in the process of unfolding, and when it is reversed the gross disappears in the subtle. In this way the aspirant begins with a gross material accessory which is the image, and rises step by step to that which is beyond words and speech. It is commonly though erroneously, said that the religious books of the 'Hindus' teach idolatry of the grossest type and that the Hindus are

polytheists in its worst form. Both these statements are incorrect and spring sometimes from ignorance but more often from interested motives. It is utterly untrue that the image is worshipped. The image that is used in worship is the form of the *mantra* that is chosen for the worshipper by his *guru*, and that after ascertaining his competency, it is a necessity. The formless and attributeless Brahman cannot be worshipped. The image the *sadhaka* uses represents his conception of Brahman (*svakiya brahma murti*). Brahman is not to be understood as what is signified by the English word 'God'. The word *deva* (*deity*) also does not mean God. My *deva* is the form of Brahman evolved out of my *mantra*, and it is helpful to me and others who practise with that *mantra*. It has already been said that the teaching of the *sastras* is that one's own *atman* is the *devata*. The individual self is a spark of the infinite Light, and the aim of the worshipper is that this individual self should be freed of all that separates it from the Cosmic self and then be merged therein. The *Tantra* claims that a man who worships his *ishta devata* (chosen deity), which is another name for his image of Brahman, in the prescribed manner, lives a happy and contented life, enjoys the objects of his desire and at the same time uplifts himself in the path of spirituality. If he is faithful to the directions of the *sastra*, he cannot do any thing that may lead to a fall. His adherence to its injunctions will do him the same good, even when he is living the life of a householder, as penances and austerities. The *sastra* says that it is only a *dava* who can worship a *dava*. The man who is not a *dava* is not competent to worship the *dava*. This is but another way of saying

that, the worship of the *deva*, of one's adoption means the uplifting of the worshipper to the level of that *deva* and when he is raised to this level, he arrives at a stage when he becomes competent to apprehend the supreme *deva*, Brahman,

The Five Tatwas (Panchamakara).

It is a favourite pastime of some uninformed minds to indulge in invectives against the Tantra for the use in worship of the five *tattvas* (principles) commonly called the five M's (panchamakara). By these are meant (1) wine, (2) meat, (3) fish, (4) cereals and (5) sexual union. These five articles have different meanings for different classes of worshippers. It is to be noted that what one is required to offer is the *tattva* (principle, essence) and not the article itself. The *tattva* of wine is bliss and the quickening of the inner organs. The *guru* teaches his disciple how this bliss and the quickened inner senses have to be utilized for the uplift of the mind from the material plane. Sexual union also as understood on the material plane is to be used for the same purpose. The *guru* shows how these two acts, viz., drinking and cohabiting, which lead to a man's fall ought to be used not as animals do for the mere gratification of the senses, but for a higher purpose. With reference to the fifth *tattva* the disciple is taught that this is something very sacred, and as it leads to the creation of a new life, the greatest care should be bestowed upon the act. It is absolutely erroneous to say that the Tantra encourages or even countenances

sexual excess or irregularity. To break chastity, it says, is to lose or shorten life; it is by the preservation thereof that life is preserved. A man offers to his divinity only that which is pure and sanctified. The object of using these five *tatvas* in worship is that by the repeated practice of the ritualistic observances he acquires a nature whereby everything he does in his ordinary life becomes an act of worship. Sankaracharya in his magnificent hymn to the primordial Sakti concludes by saying, 'O Lady Supreme, may all the functions of my mind be Thy remembrance; may all my words be Thy praise; may all my acts be an obeisance unto Thee'. It is to induce a state of mind like this that these articles are used in worship. A true aspirant ceases to look upon them as means of material gratification. It is not every aspirant who is competent to use the five *tatvas* for the purposes of *Sadhana*. The *Sastra* enjoins that it is only that man who has freed himself from the bond of duality that may drink wine, so that by the uttering of the mantra, the truth thereof may become patent to him and his mind steadied. It is debasing to drink wine for mere animal gratification.

The aspirant who partakes of the five *tatvas* to please the deity within him incurs no demerit. Such a man looks upon wine and meat as Sakti and Siva, and is fully alive to the fact that the wine of which he is about to partake will make manifest that bliss which is the Brahman within him. He proceeds to purify the wine; he does not take any wine that has not been purified in the manner his *Sastra* entoins. Every cup of wine is drunk with appropriate rites and the recitation of an appropriate mantra. Before drinking the first cup he says, "I adore this, the first cup of nectar held in my hand. It is suffused with the nectar of the moon shining in the forehead of holy Bhairava. All the gods, goddesses and holy men adore it. It is the ocean of bliss. It uplifts the atman." These words are not to be repeated parrotlike, but with a consciousness of the truth of the

words used, and the way this verse is worded in Sanskrit carries conviction to the mind of the believer. The teacher decides how many cups the aspirant may drink. The usual rule is that one may drink so long as one's vision is not affected and one's mind does not lose its steadiness. An aspirant who is allowed to have ten cups meditates, while drinking, on his *guru* in the *Sahasrara*, the thousand petalled lotus in the head, and on the goddess in the heart, has his *istha-mantra* at the tip of his tongue, and thinks of his oneness with *Siva*. The man who drinks the eleventh cup repeats the following mantra. "I am not the doer, nor do I make any one else do, nor am I the thing done. I am not the enjoyer, nor do I make any one else enjoy, nor am I the object of enjoyment. I am He (*so'ham*). I am *chit* I am *atman*" These mantras have a threefold meaning. The gross one is the actual drinking of wine: the subtle one is the drinking of the nectar which flows from the union of the *kundalini* (the coiled up power) with *Siva* in the *SAHASRARA*; the third or transcendent one is the nectar of happiness arising from the realization of the union of the Supreme *Siva* and the Supreme *Sakti*.

The *KULARNAVA* Tantra says that the wine which gladdens is the nectar which flows from the union of the *KUNDALINI SAKTI* with *Siva* at *SAHASRARA* in the head. And he who drinks this drinks nectar and others are mere wine bibbers, That man who kills by the sword of *JNNANA* the animals of merit and demerit and leads his mind to the Supreme *Siva* is said to be a true eater of flesh. That man is truly a fish-eater, who controls all his senses and places them in the *atman*.

others are mere killers of animals. The *Sakti* of the *pasu* (the lowest class of aspirant) is not awakened but that of the *kāulika* is. The man who enjoys this *Sakti* is said to be a *SA-KTI*-enjoyer. He is permeated by the bliss which arises out of the union of the supreme *SAKTI* and *AATMAN* which is the true union; others are no better than fornicators.

It should be noted that the term for the fifth tatwa is derived from the word *mithuna* which means a couple. Since nothing in the world of experience happens without the combination of two things — even consciousness is impossible without it—*maithuna* symbolizes the unity which is behind all this duality, which is beyond ordinary human comprehension and which the *jivannmuktas* (liberated in life) alone can apprehend. By the offering of this tattva to the chosen deity is meant the offering of the sense of duality, so that the underlying oneness may be realized. This is the true significance of the fifth item.

The aspirant has to learn from his teacher the proper use and the true significance of the five accessories. Though it might be that in some cases the disciple is required to begin with material accessories, the teacher leads him on to higher and yet higher planes, till Brahman is brought within the scope of the disciple's experience.

The four Kinds of Speech.

Something ought to be said about the four kinds of speech, three of which are inaudible: it is only the fourth that men give utterance to. The first of these is *para* located in

the muladhara, the lowest of the six centres in the spinal column commonly called chakras. This is but a mere stress towards articulation. As this stress takes definite shape, it becomes passyaanti, which means "seeing". The next stage is reached when it arrives at the anahata chakra opposite the heart; it then becomes madhyama which means middling. These are the three names given in the Tantra to the three silent stages of vocal sound and the last stage is *vaikhari*. There are some, the foremost among whom is Padmapadacharya the chief disciple of Sankaracharya, who held that there are three other stages of sound prior to para. Padmapada in commenting on verse 43 of the second chapter of the Prapannchasara says that the stages preceding para are sunya, samvit and sukshma. The first is the vibrational stage, the next is that when the sound is about to form, and the third is that when it is forming. An adequate knowledge of sound is of vital importance in the Tantra. Lack of this as also of other particulars evoke remarks of a very regrettable nature,

The Mantra

MM. H. P. Shastri in his catalogue of Nepal MSP (Vol. 1) says, 'The mantras are generally given in mystic sentences, each word of which represents some letter in the mantra. This is the most mysterious and difficult; but one cannot help asking where the stupidity is.

The Shat Chakras.

This leads us to the six centres, which are; 1. muladhara, which is the region of earth, 2. svadishthara, which is just above the previous one and is the region of water, 3. manipura (fire) at the navel, 4. anahata (air) 5. vishuddha (ether) at the base of the throat, 6. *ajna* (psychic) between the eyebrows. There are other centres beyond the *ajna*. Opinion is divided as to the number of these chakras; some say that there are sixteen and others that there are many. The piercing (bheda) of the six chakras is a process whereby the elements of which the body is composed are purified. *

It is laid down that the attempt to pierce the chakras should be made under the immediate guidance of the teacher, for the least mistake may lead to disastrous results. By this process the six paths (adhvas) that lead to a realization of the Supreme are mastered. They are kala (attribute), tattva (category), bhuvana (region), varna (letters), pada (word) and mantra. The kalas are nivriti, pratishtha, vidya, santi and santyatita. The tattvas according to the Saivas are thirty-six and according to the Vaishnavas thirty-two. The Samkhyas recognize twenty-four tattvas. The tattvas of Prakriti are ten and those

* It is described in detail in the Serpent Power of Arthur Avalon and Dr. Hareward Carrington has attempted to put in a popular form.

of Tripura are seven. The *bhuvāṇas* according to some are the ethereal, the aerial, the igneous, the watery and the earth region. The Vayaviya Samhita, however, says that the lowest of these *bhuvanas* is *muladhara* and the highest *unmani*. It will be seen that whichever view be accepted the different *bhuvāṇas* are the different stages of the mind of the aspirant. The *varṇas* are the letters of the alphabet with the nasal bindu superposed, and the *paḍas* are the words formed by the combination of letters. The way of mantras means the whole mass of mantras with their secret. At the time of initiation these paths are purified, or in other words, made clear by the teacher. By this is meant that he shows how every letter of the alphabet, every word that is spoken, every mantra that was discovered by any sage, in fact every thing in existence points towards Brahman. By reason of our own limitations we are unable to see Him, although He is in and around us and is our very being.

SIVA AND SAKTI.

The Tantra says that it is Sakti which is the main factor in all forms of activity. It is said that Śiva without Sakti is a lifeless corpse, because wisdom cannot move without power. He cannot even pulsate. Though Sakti is given this position, it is at the same time said that the relation between Śiva who is the possessor of Sakti and Sakti herself is one of identity; the one cannot be without the other. One cannot think of fire without the heat, nor can one think of the moon without its beams. The attempt to identify Sakti with woman an error, Śiva is

commonly said to be the male principle and Sakti the female principle. As a matter of fact they are neither male nor female nor neuter. The man who worships the wisdom aspect of Reality, commonly called the male principle, is a Saiva and he who worships the power aspect, or the female principle, is called a Sakti. The worshipper of Siva worships him as the benign ruler of the universe. When we speak of his carrier (vahana), we say it is the vrisha. The word in common parlance means a bull; but its primary significance is *dharma*, the right path. Siva as the ruler of the universe rules according to *dharma*. To the common mind a formless, attributeless ruler is incomprehensible. For the satisfaction of such a mind Siva is given a form and the bull is presented as his carrier. The same man, under the guidance of a wise teacher, comes to know in time the true nature of Siva. When Siva is worshipped, his consort is also worshipped, for the two are inseparable. For the same reason, when Sakti is worshipped, Siva is also worshipped. Similarly, the worshipper of Vishnu worships his consort Mahalakshmi when he worships Vishnu. Vishnu is not different from Siva. The derivative meaning of the word 'Vishnu' is that which pervades all that is. To some minds the Vishnu aspect of Reality appeals as the proper way to realize the Supreme Brahman. Only the rituals in Saiva and Vaishnava worship differ.

The rituals also differ in different parts of the country and, in fact, to some extent in different families in the same part of the country. Visva-Durga, Sinddu Durga and Agni-Durga are mentioned in the *Rigveda*. Kali is another aspect of Sakti which has a very large following. There is a Tantra called the *Mahakala Samhita* consisting of about 1,25,000 verses.

This book, which has not yet been printed, contains information concerning almost all forms of worship and is the most authoritative book for Saktas who are known as *Kali-kula sadhakas*. The *Tantraraja* is in the same way an authority for those who belong to the *Sri-kula* among the Saktas.

The man who has realized that truth has no necessity to know any scriptures, like the man who having tasted nectar to his heart's content has no necessity for food. For the attainment of this the aspirant should carefully distinguish between two paths, one that of mineness (*mamatva*) and the other the opposite of that. The first leads to bondage, the second to liberation. The senses should be controlled and the mind freed from all attachment and concentrated on the Truth, if liberation is to be attained. This is effected by the certain knowledge that all our actions spring from the Supreme Being who is the cause of the universe and the abode of eternal bliss. Whatever be the image we may use for the purpose of *sadhana* be it made of metal or clay, or formed in the mind, the ultimate Reality is He alone.

CHAPTER VI

HINDU CONCEPTION OF THE MIND
AND MATTER. *

[CONTENTS:-Hindu Conception of the mind and matter-Difference Between Consciousness and Mind-Pure Consciousness (Chit) - Super Consciousness - Mind and Matter Limited modes of Power-Power (sakti) as Mind-Unity behind Mind and Matter Pure (Chit) Changeless and Formless - Theory of Pan-Psychism-Knower, Known and Knowing - Mind is an active Force-Consciousness (Chit) is Brahman-The revealing Power-Mind is not material in gross sense-Yogic experience-Conscious and Unconscious Mind-Rudiments of Life or Mind in Stone-The Nature of Mind-First Standard Nyaya Vaiseshika-Second Standard Sankhya Yoga-Third Standard Sakta-Fourth Standard Maya Vada-Mind Fundamentally a mystery-The reverse order in Evolution-Mind is Bhautika Material].

DIFFERENCE BETWEEN CONSCIOUSNESS AND MIND

The fundamental difference between Western and Eastern Psychology is that the Western does not, and the Eastern does differentiate Mind from Consciousness. On the contrary Western psychology interprets Mind in terms of Consciousness, that is, Consciousness is the distinctive character of Mind.

The Western 'Mind' is something for which there is no adequate Sanskrit equivalent since the notions are different. When we speak of Mind in

*. The following extracts on the Hindu Conception of the Mind and matter are taken from the valuable book 'World as Power, Power as mind' by Sir. John Woodroffe. We are greatly indebted to the author and the publishers Ganesan & Co., Madras.

Vedanta, we refer to the 'Inner Instrument' (Antahkarana) as distinguished from the 'outer instruments' (Bahyakarana) or senses on the one hand, and on the other hand from Consciousness of which both mind and senses are instruments.

PURE CONSCIOUSNESS (CHIT).

Pure Consciousness (chit) is not an attribute of Mind. It is beyond Mind being independent of it. It is immanent in Mind and is the source of its illumination and apparent consciousness. Western 'Mind' is the Indian Antahkaranaa-vachchhinna Chaitanya, i. e., Chit (Consciousness) as (apparently) conditioned by Antahkarana-which as Jada or unconscious process is of and in the condition, viz., Antahkarana and not in that which seems to be conditioned, viz., Chit. Manas which is sometimes translated as 'Mind' is only part of Antahkarana.

The recognition by present-day psychologists of two forms of mental life, conscious and sub-conscious (sub-liminal) seems to contain the germs of the distinction, which India has always held, between Mind and Consciousness.

SUPER-CONSCIOUSNESS.

The view is in consonance with Vedanta which calls the latent and sub-conscious a Samskara and adds a third, viz., Super-Consciousness that is beyond ordinary consciousness, whether latent or

patent, which is pure Chit. Chit is more or less veiled by Mind. To use one of the expressive metaphors of the Vedanta, Chit is like a lamp which the Mind envelops as a screen, sometimes revealing it by its transparency—sometimes concealing it by its opaqueness, and thus always conditioning its illumination both as regards its quality and quantity.

MIND AND MATTER ARE LIMITED

MODES OF POWER...

According to that vedanta, the principle is Pure Chit of which both mind and matter are limited modes of Its Power. All psychical functions, therefore, whether as Intellect (Buddhi), Feeling (Ichha), Will (Ahankaara) and the like are limited modes (Vritti). Chit is pure consciousness Itself. Mind, in fact, is an unconscious force which in varying degrees obscures and Limits Consciousness such Limitation being the Condition of all Finite Experience. Chit is thus Consciousness. Mind is Consciousness plus unconsciousness, Inter-mingled Consciousness—Unconsciousness which we see in all Finite Beings. Mind is both substance and process. It is substance as the mind-substance or Antahkarana and it is process as the modifications, or Vritti of that substance. Mental process is a veiling or (relative) unveiling of chit which is itself unchanged. Consciousness appears however to undergo change because of the modifications of mind of which it is the changeless substratum,

POWER (SAKTI) AS MIND.

We may take first the dualistic theories. The Vedanta agrees with the Cause Theory in so far as the latter holds that conscious (mental) process and nervous process are causally related provided we substitute for the word 'conscious' the word 'mental'—The process is not in Consciousness but in Mind.* The mental is a subtle quasi-material process. Vedanta holds that both processes, physical and material, have a common ground in Consciousness and thus escape the difficulty in conceiving interaction between things of a wholly different nature as Mind and Body are commonly supposed to be. It differs therefore from psycho-physical parallelism in that the latter offers no explanation of the relation between psychosis and neurosis. It asserts, not a mere concomitance, the nature of which is unexplained, but a causal interaction between Mind and Matter rendered possible by their common ground. Mind is enabled to see matter because both are forms of Supreme power (Maha Sakti) which is an attribute of the Supreme Consciousness.

UNITY BEHIND MIND AND MATTER.

Turning then to Monistic Western theories these hold that Mind and Matter are parallel manifestations of one underlying Substance. They

* Process is of and in the condition, namely Antahkarna and not in that which seems to be conditioned or chit,

are not two Substances in interaction, but this interaction is the outer form of the inner ideal unity of consciousness. Each particle of matter has a mental aspect. 'It is as if the same thing were said in two languages.

Western science thus vaguely feels that there ought to be a unity behind mind and matter, does not yet know where that unity has to be found, and so uses metaphors and language which from the Vedantic standpoint, appear vague.

From this standpoint, we must first clearly distinguish between worldly experience and Yoga-experience, for which we have no warrant short of experience of this stage. According to the former there is in fact duality. We cannot escape that. From this dualistic standpoint, there must be an interaction because if we assume two things we must assume an interaction between them. Yoga-experience transcends this duality, as Pure Consciousness. Consciousness is the ground of Knowing and Known.

PURE CHIT CHANGELESS AND FORMLESS.

But here again we must distinguish Pure Consciousness (Chit +) as such is neither efficient (Nimitta) nor material (Upadana) cause but Consciousness—Power (Chit-Sakti)—both. The former as pure Chit or Indian consciousness is the changeless and processless back-ground of all changes and processes.

|| + Chit is Jnana-Svarupa, Chidaakashā, Samvid, etc., the shiva or Prakasha as opposed to the Shakti or Vimarsha अङ्ग-.

Though not itself changing it contains the ground and possibility of all change. This alogical (Adhistana) position is expressed in Shakta doctrine by saying that in one aspect it remains what It is, yet in another It is changing to become the world. This is the Power of Sakti or Vimarsha aspect. The first is the Being, the second the Becoming aspect. Therefore in world-experience, Indian Consciousness is the unchanging Principle of all changing experience. Through its power it appears as Mind and Matter. It is against this static background that all changes occur. Activity is in Mind and Matter, now veiling now revealing unchanging Chit by their material processes as Psychosis or Neurosis. It is simpler to say that Consciousness is the static aspect of Power (Chit-Shakti), the kinetic aspect of which (Maya-shakti) produces Mind and Matter, both in differing degrees being veilings by Unconsciousness of Consciousness.

THEORY OF PAN-PSYCHISM.

According to Pan-Psychism all matter has a rudimentary life, and mind and matter has thus a psychical aspect. This is so. But in what sense? In so far as anything or process is or can be an object of consciousness (jnaya) it is Jada or non-conscious. The term has a psychological basis. Thus an object of consciousness may be either objective or subjective. What Western science calls

Matter or quasi-material is an instance of the subjective. But the 'inner instrument' (*Antahkarana*) or Mind (including the Self) can be an object of Consciousness and is therefore as such Jada. In fact even *Prakriti-Shakti* as the Causal Stress which evolves the world is from this standpoint Jada. Pure Consciousness of *Chit* beyond mind, though manifesting in the operations of the latter is in its transcendental aspect alogical. Thus the first polarity which appears in consciousness is that of the Knower and Known. When this polarity appears, *Chit* splits up as it were into two parts or poles—one part still remaining *chit* (i. e., Knower) the other appearing as though it were not-*chit* or Jada that is as the know, In the latter, *Chit* as it is in itself is veiled. The veiling principle which is Power or *Shakti* is manifested as the various tendencies—(*Gunas*) of the material Cause (*Prakriti*) in various combinations. When *Chit* is enveloped by the material Principle in what is mainly its revealing tendency, (*Satwa Guna*) we have the Inner Instrument which corresponds to the Western Mind minus Consciousness. When it is enveloped by the material principle in what is mainly its activity-tendency (*Rajoguna*) we have Life (*Prana*); when it is enveloped by the material Principle in what is mainly its veiling tendency (*Tamoguna*) we have Matter in the Western sense. When therefore we speak of Matter as Jada we do not mean that it is unconscious in the sense that it is in

itself unconscious and without mind or life, but in the sense that it is an object for consciousness, something in this sense other than it is as knower. The first primary (logical) operation by which **Chit** becomes so disposed as to remain **Chit** in one part and appear to cease to be **Chit** in another part is **Prishit** or Becoming called 'Creation', and that which is obtained out of **Chit**—the 'Other'—the **Jada**, the object—the **Bhuta** or Matter. Therefore Mind and Matter are both in the general sense **Bhautika** (Sensible matter). **Chit** however never really ceases to be such, not merely in the pole which is still the Knower (**chetana**) but also in the other pole which is veiled so as to appear as not-**Chit** (**Achetana**). Thus the Tatrik rite called **Bhuta-shuddhi**, is, philosophically considered, the removing of the Veil by the realisation of the Mantra; "He I am" (**Soham**); that is, the Universe is first identified with the 'I' and then this with the Pure Consciousness or **Chit**. It is thus the placing of the Self in the return-current i. e, from gross to the subtle.

The Western Mind, 'Life' and 'Matter' are at the root one, firstly because the primary basis in all cases is **Chit** and secondly because the Veiling Principle (**Maya Sakti**), which works them out is composed of the same factors—(the **gunas**, **Satwa**, **Rajas** and **Tamas** of **Prakriti**), in all cases though in different degrees. Matter is **Chit** heavily

veiled and inert. Life is Chit more lightly veiled and active. Mind is still more lightly veiled and active, and becomes in its developed and complex processes the revealer of the Self to the self on the mental plane, whence passage is made to the self, beyond which there is nothing. Both the life-aspect and mind-aspect may be the subject of direct perception by special means either of science or Yoga.

RUDIMENTS OF LIFE OR MIND IN STONE

A block of stone is perceived by the natural eye as inert lifeless matter. The ordinary sense-organs may be insufficient to found an inference of rudiments of life or mind say in a stone. But science extending natural faculty by its delicate instruments, or Yoga by its process of Samyama (Yogic Concentration) may enable the observer to perceive that on which the inference of life and mind is established. A priori the conclusion may be established by the ontological theory or a posteriori on the theory of evolution. Though at root Matter, Life and Mind are one, yet as Matter and Mind they are phenomenally different. One must assume therefore in all objects the same causal interaction of their psychic and material aspects, more or less rudimentary as it may be, as we find in man's nervous processes with their corresponding psychoses.

THE NATURE OF MIND.

Mind may be defined, in the first instance negatively, as that part of our subjective life which in itself is not Consciousness, though it appears to be conscious through association with the latter. Whether there is such a stage as Pure Consciousness which is Mindless is established both by **Shruti** or Veda and by authoritative proof, or directly, by actual personal experience.

FIRST STANDARD-NYAAYA VAISESHIKA.

In the first standard or Nyayavaisheshika, the Mind is an unconscious entity (Dravya) separate from the Self (Atma or Purusha) by conjunction with which and the senses, the Self has conscious experience of objects.

SECOND STANDARD-SANKHYA YOGA.

In the second standard or Sankhya-Yoga, the mind is a Force separate from and independent of Consciousness which it apparently finitises (limits).

THIRD STANDARD-SAKTA.

According to the Sakta Doctrine, the Mind is a form of Maya, which is one with, and not independent of, Consciousness, being a Power of Consciousness, to remain what it is and yet to contract itself into being a centre of limited experience.

FOURTH STANDARD-MAAYA VEDA.

In the Maya Vada Vedanta, the Mind is neither the first nor the second but a form of

Maya, which itself is an inscrutable, unexplainable mystery.

MIND, FUNDAMENTALLY A MISTERY.

However related to Consciousness, Mind is fundamentally a mystery. Mind (Antahkarana) is through the sense organs (Indriyas) affected by the objects which it selects (as Manas), refers to itself the personal experience so enjoyed (as Ahankara) and then determines (as Budhi). The one Mind does all this, but is variously named according to its various functions as separate principles or Tattvas.

In actual experience or functioning of the Tattvas in the fully evolved world, the knowing process commences with the last evolved subjective principle or the senses. The object of knowledge first knocks at this gate to be introduced within and to become subject to the inner operating principles, the last of which to so operate is the determining faculty or Buddhi.

THE REVERSE ORDER IN EVOLUTION.

But in the cosmic evolution of the Principles or Tattvas themselves, the order is reversed* and the last to function in the evolved world becomes the first to appear according to either

* The order of evolution is Prakriti, Mahat or Buddhi, Ahankara. Then co-ordinately Manas and Indriyas (10) and their subtle objects (5) Tanmatra, and from the latter the fine forms of gross sensible matter (Bhuta). These with the Purusha make 25 Tattvas.

a temporal or logical prius. A logical analysis of experience establishes this. The general basis of experience, to which in the functioning of the individual mind reference is made last, must necessarily in the cosmic evolution appear first. It is also clear that the evolving principles have also a more abstract significance. Thus 'the I-making or individualising and centre-making Principle (Ahankara Tattva) in individual experience is that aspect of the mind which refers its operations to that particular individual. Whereas in the cosmic sense it is the tendency to individualisation which manifests later as the individual centre.

MIND IS BHAUTIKA (Material).

The Mind (as Antahkarana or the Yoga-darshana Chitta) * is neither all-pervasive nor atomic and partless. It is not therefore eternal, has a beginning, and has a limited extension, that is, it is a thing of finite dimensions. It is radiant, transparent, light (Tejasa) like the solar rays, light and mobile. It is a kind of 'Radiant Matter'. In Vedanta, Mind is called 'Bhautika because it is a mode of the unmixed Bhutas (Sukshma Bhutas) from varying aspects of which are derived according to the Maya Vedanta both Matter and Mind. Therefore

* Chitta-Memory-is a separate faculty in Vedanta and is included in Buddhi by the Samkhya, The Chitta of the Yoga Philosophy is equal to Antahkarana of Samkhya and Vedanta,

these two are essentially similar. * Mind (Antahkarana) is not rigid, that is, having the same configuration always, but elastic (Samkocha Vikasa Sila). It actually goes out like a ray (though not in act of knowledge altogether leaving the body) to the object of perception, envelops it, and takes its form. Some may call this materialism, but the Vedanta holds not that mind is derived from matter in the physical sense but that they (mind and matter) are fundamentally and essentially one, that is, Pure Consciousness (Chit) stressing or energising one way or the other. They are different modes of the One Power (Shakti) as Substance-Energy. +

KNOWER, KNOWN AND KNOWING.

Mind then exists and moves in space. This is a statement which has an important bearing on Yoga, and occultism, such as thought-transference. Even Nyayavaisheshika which regards the Manas as Anu ascribes Vega or movement to it.

All Psychology recognises the trinity of Knower or subject (Jnata), Known or Object (Jneya) and Knowing (Jnana) which is the stress or interaction between the two. The first Jnata is consciousness conditioned by Mind (Antahkarana). The second is consciousness conditioned by the

* Chandogya Upanishad says that the lowest units of the food eaten (Anna) go to build up the 'body' of the mind.

+ The maya Shakti of Advaita Vedanta and Shakti Veda corresponding to the Mula-Prakriti of Samkhya.

material object in relation to which Mind energises or functions and third is consciousness conditioned by the functioning of the mind.

Consciousness being polarised into 'I' (Aham) and 'this' (Idam), there is an interaction between the two. Mind (Antahkarana) is with parts (Savayava) and can move in space. Mind is created i. e., it has a beginning. What is created is not partless, for creation is putting together of parts. Mind is a changing and differentiating thing. Mind is capable of moving from place and assuming the form of the objects of perception (Artha or Vishaya). This going out to an object and taking its shape is actual. Vishayakarakarita (See, Brihad Upanishad; 4-3-7; Katha Upanishad-2-21.)

MIND IS AN ACTIVE FORCE.

The mind (I speak of Antahkarana) is a radiant and transparent and light Substance and can travel like a ray of light out through a sense organ. Mind is thus an **active force**, a form of the general Active Power or Shakti. * As the brain, the organ of mind, is enclosed in an organic envelope, solid and in appearance closed, the imagination has a tendency to picture it as being isolated from the exterior world, though in truth it is in constant contact with it through a subtle

* Every modification (Vritti) of the root Natural Principle is active and moving, just as its source is. There is nothing static in nature. The mind in particular is always undergoing conscious or unconscious modification, (Vritti).

and constant exchange of secret activities. These exist as unconscious psychological phenomena some of which rise to the level consciousness. The mind is not according to Indian ideas (as it has been sometimes regarded in the West) something, static, passive, and merely receptive. It takes an active part in perception both by reason of its activity and the nature of that activity as caused by its latent tendencies (Samskaras). Cerebral activity further takes place not only in the mind itself, but radiates into space beyond the limits of the human organism where it makes for itself a sphere of action. This activity may display itself either in perception, the matter with which we are here directly concerned, or in such occult phenomena as thought transference, magnetism, healing and so forth. Here the mind not merely **Knows**, but particularly through the faculty of will generates a motor force upon exterior objects.

CONSCIOUSNESS (CHIT) IS BRAHMAN.

Consciousness (Chit) is everything + but it has been veiled in the universe. It is revealed in those things in which mind is, or to which it goes out and which it illumines. Because Mind is the revealer or Consciousness, it is the highest manifestation, in varying degrees, of the Supreme

+ Sarvam Khalvidam Brahma 'All is Brahman' and the Brahma Svarupa is Chit. The former is Shakti or Power of Chit or rather Chit as power.

Power. Consciousness is eternally self-manifest. It is reflected however only by that which is capable of such reflection, just as the sun is reflected by a mirror. The mind is thus a refiner of the veil which enables man to manifest consciousness in varying degrees until by Yoga and elimination of mind, passage is made into Mindless Consciousness.

RADIANT MIND GOES OUT TO THE OBJECT.

The following well known passage from Vedanta-paribhasha gives an account of perception. 'As water from a tank may flow through a channel into a plot of land and assume its shape (square, triangular or any other form) so the radiant mind (**Taijasa Antahkarana**) goes out through the eye or any other sense organ to the place where an object is and becomes transformed into the shape of that object. This modification of the Antahkarana-stuff is called **Vritti**. * Such going out is subject to certain conditions. The object must be **Yogya**, that is, must satisfy certain conditions in order that it may at all draw out the Antahkarna to itself.

* The movement (**Sancharana**) and going out (**lelayate bahih**) does not apply to **Chit** which never goes, but to an inner stuff which though ordinarily connected with, and dwelling within, the gross body, can extend and contract and go out and take the shape of objects. In ordinary experience the connection with the body is maintained. In Yoga the body may be left altogether & entry made into another body. There is also an occult power or **Siddhi** of producing projection of the self, known as **Chhaya-purusha**.

On this and in this connection Professor P. N. Mukhyopadhyaya observes "Western psychology gives us a one-sided view of Perception; an external stimulus acting upon a sense organ e. g. an ether-wave acting on the retina). The more vital side of the picture is however given by the above account quoted; the mind goes out as a radiant energy and takes the shape of the object.

In the Vedanta view the stress is laid on this side of the affair, though the object's part is also recognised in the stipulation of *Yogyataa*. (For the mind does not go out everywhere and always but only when certain conditions are fulfilled, among which we may suppose the tapping on the nerves by objective stimulation, the action on the body, to be one, the mind's *Samskara* or predisposition or interest in a given perception to be another, and there may be other subtler conditions). Thus the Vedanta view would appear to be a fuller view of the matter than the commonly accepted psychology of perception in the West. The 'jump' from the neurosis to the psychosis is a pretty long jump and an inexplicable one in Western psychology. The affair is explained only up to the stimulation of the *Annamayakosha* (the peripheral organs and the brain) but there is no suspicion of the really important steps in the process, viz., the re-action of the *Antahkarana* and the *Prana* (vital principle) on the *Tamasika* (Veiling) crust of the object. Really

object—subject—the interaction—Consciousness differently encrusted or veiled. The Antahkarana is believed to be a stuff that being Sattvika (Consciousness—revealing) and Taijjasa (radiant) can go out and invade the Tamasika (veiling) crust of consciousness in the form of object Vishaya-Chaitanya), envelop and infuse it by its own luminosity (somewhat like the X rays which are themselves ordinarily invisible but make opaque things transparent) and thereby discover the essential identity between itself and the object; it is the finding out of this essential identity between Consciousness as Knower (Pramatri-chaitanya) and Consciousness as the Known (Vishaya-chaitanya) and that between Consciousness as knowing (Pramana-chaitanya) and consciousness as object (Vishaya-chaitanya) which makes the substance of Perception according to Vedanta ”

In terms of Shakta doctrine, Matri, Manam, Meva or Knower, Knowing Known are the gist (Samkalitārtha) of the term Shakti. It is these three which are referred to in the triplication of the Supreme Point or Bindu in which Consciousness commences to contract and thus subjectify itself as the Knower of Objects).

In perception there is a feeling of directness or immediateness. This feeling of directness is and can be the import of Chit or Consciousness or Brahman only. Thus in any direct apprehension

of objects we are really face to face with Consciousness or Brahman Itself. All differences (Bheda) are so many barriers set up by the magic of the veil which is Shakti as **Maayaa**; in each act of perception a barrier is momentarily removed so that the underlying and essential unity is recognised. As Professor P. N. Mukhyopadhyaya well says '**Perception is thus an act of owning the self owning another which it has disowned in practice (vyavahara)**', As however he is careful to point out, this act of owning or identifying in common perception is rather a confused sort of recognition, not possessing the clear import of such ownings as '**Tat tvam asi**' (That thou art) "**Aham Brahma**" (I am 'Brahman'), **So'ham** (He I am) or as the Shaktas also say **Saham** (She I am). It is a kind of unconscious owning in actual fact, philosophically recognised by reflection, but actually realised by the supreme experience of identity to which these sayings refer.

THE REVEALING POWER OF ANTAHKARANA.

The revealing power of the **Antahkarana** has its degrees. The **Antahkarana** of an ordinary man can reveal matters, whether things or processes, only within certain narrow limits; but by Sadhana (Process by which the result desired (Siddhi) is attained) these limits can be more and more widened and this process is called **Sattva suddhi**. Thus **Yogyata** or competency is relative to the

state of purification of Antahkarana. The ordinary experiencer does not cognise directly (though he can roughly infer) the Samskara or tendencies laid in the Antahkardna, but it is claimed that a Yogi, can, and when he does he remembers his past and future cycles of birth. In clairvoyance and Yoga these subliminal sensations may be known.

MIND IS NOT MATERIAL IN THE GROSS SENSE.

Mind however is not material in the gross sense that 'Matter' is, but in a finer and quasi-material sense. All is, in this sense, 'material' which is not Spirit (Atma). Spirit does not interact. Mind and Matter which are forms of its Power do so. It is because they are at base the one and same Consciousness Power that Mind can know Matter.

YOGIC EXPERIENCE.

The transcendental Self is realised in the ecstasy of Yoga (Samadhi) when the self 'stands away from' its limited vehicles of Mind and Body. This is the Experience-Whole of infinitely rich content. All other experience of the Supreme I is 'I am this universe'. The limited 'I' identifies himself with a particular mind and body in it. To the Yogi, the whole world is his body and therefore there is nothing outside him as in the case of those who experience through mind and

body. This knowledge is bondage. They who surpass and are freed of it are mindless. But man must first use his mind. It is said 'thinking of that which is nameless the stage is reached which is called Shakta': that is the inner state of which Matter and Mind are the outward expression.

The Vedanta does not teach any intuitionism which discards intellect. On the contrary the Upanishad says (Br.-Up., iv. 5) 'the self must be seen, heard, thought upon and deeply pondered. Atma va are drashtavyah, shrotavyo mantavyo, nididhyasitavyah'. It is not by discarding any part of the limited self that the Full Self is known, but by the development of the limited self in every part and as whole into Whole. *

CONCLUSION.

The fundamental peculiarity of the Advaita Vedanta, and therefore of its Shakta form, is the distinction which it draws between Mind and Consciousness in the sense of Chit; Chit is the infinite Whole (Purna) in which all that is finite whether as Mind or Matter is.

UNCONSCIOUS AND CONSCIOUS MIND.

It is now commonly held that there is both Unconscious and Conscious Mind. The first

is describe by Freud as consisting of all that real of the Ego which is unknown and cannot be spontaneously recalled by the subject and which is made manifest, and then in often a disguised form only, in special psychic conditions such as dreams and trances and can be evoked only by special methods. It is now recognised that a large part of our psychic life remains and operates in the Unconscious so that we are perforce unaware of it. Conscious Mind consists of that part of our psychic life of which we are aware. Unconscious and Conscious Mind are but two aspects of the Entity, the psyche. The Vedānta and Sāṃkhya say that Mind, as such, is always an unconscious force and operation. It derives its appearance of being conscious because of its association with the Conscious Principle or Chit. It finitizes Chit for the individual consciousness. What is called in the West 'unconscious mind' is that state in which Mind ever associated with Consciousness, is yet not in the field of awareness owing to the density of the veiling principle of Tamas. In this realm of the Western Unconscious Mind are all the Sam skaras or tendencies acquired in the course of the life-history of the individual of which he becomes aware if and when the density of the veil is lessened.

Again the continuity of Animal Mind and Human Mind (in point of development), and the

possibility of the latter's further development into Super consciousness are now recognised. The study of these different species of Mind (genius, lunacy, childhood, criminality, hypnosis trance, etc.,) is perhaps leading to the recognition of a Generic Mind (Kiranyagarbha) which is in different modes of manifestation. Using Consciousness in its popular sense there is subconsciousness, consciousness and superconsciousness or Yoga consciousness. Super-mind is Brahman. Further Mind can no longer be treated in watertight compartments.

The mind at the time of birth is but a storehouse of tendencies and pre-dispositions. This is a common position now. This is also the Vedantic position according to which Man is born with his inherent Sangsaras or tendencies.

The Western Psychology is coming to recognise three orders of Reality (a) Transcendental, i. e., what exists independent of a particular experience; (b) Pragmatic, i. e., what is useful to us and serves a practical purpose (Vyavaharika) and (c) Phenomenal or Apparent.

THE TWO ASPECTS OF THE ULTIMATE REALITY-STATIC AND DYNAMIC

According to the Shakta Doctrine the universe is a Dynamism-an expression of an infinite reservoir of Power or

Auto-dynamic as such expression of Power. The ultimate Reality has two aspects-one static (Chit) and the other Kinetic or Shakti which is both Chit Shakti that is efficient cause as Supreme Will and Maya Shakti or instrumental and material (Upadana) Cause. Before the manifestation of the Universe, Chit and its Power or Shakti were as one. Power was the mere potency of a future Universe. This general potency, or tendency holds within itself all the particular tendency or Samskaras which are both the product and the producers of Karma. The impulse to manifestation is the display of 'Supreme Will' which arises on the 'ripening' of those tendencies towards manifestation. The ultimate Reality which is Pure Consciousness or Spirit thus vests itself from out its Power with a psychical and physical body which is the Universe consisting of the totality of the individual Minds and Bodies (Matter) in which the Source of all Power is immanent. The whole machinery of Prakriti in the Samkhya is automatic and Shakti is self-acting both as to the original creative impulse as also as regards all in which this impulse manifests*

* Foreword to "The world as Power; Power as Mind" by sir John Woodroffe.

CHAPTER VII PHILOSOPHY OF SIDDHAS. *

[Contents:—Philosophy of the Siddhas—Goal of a Siddha—Natha Siddhas and Raseswara Siddhas—Navakoti Siddhas—Ashtadasa Siddhas—Mular-Bhoga-Agastya Siddhas—Saivagamic and Saktagamic Siddhas—Theology of Siddhas—Thirtytwo Upanishads]

A contemplation of the pain and desolation inseparable from death, and of the sudden standstill it occasions in the flow of life, brings with it the imperious question ‘Can this ugly death be dodged, if not wiped out’ and there is only the Siddha reassuringly to answer the question in the affirmative, since he says that death may either be put off *ad libitum* by a special course of restrengthening and revitalizing the body so as to put it permanently *en rapport* with the world of sense, (the view of the Raseswara-Siddha and the Natha-Siddha) or be ended definitively by dematerializing and spiritualizing the body, according to prescription, so that it disappears in time in a celestial form from the world of sense, and finds its permanent abode in the transcendental glory of God, (the view of the Maheswara Siddha.) though of these two modes of deathlessness he would, for obvious reason, set the latter above the former, unless he intended to keep in indefinitely long touch with the land of the living to serve a purpose of his own.

Goal of a Siddha.

A Siddha *par excellence* is one who has attained the power of passing to the unseen, when his hour is struck, not by the portal of corporal death, but by an open vanishing from sight

* The following extracts are taken from the valuable article on The Doctrinal Culture and Tradition of the siddhas, contributed by Sri Jyotirbhushan V. V. Ramana Sastri, M. A., P.H.D., F.R.A.S., M.P.A.S., Tanjore, S. India to the Cultural Heritage of India published by Ramakrishna Mission. We acknowledge our indebtedness to the author and the publishers.

into space; for, his is a transmuted body, so immaculately ethereal in composition that death cannot touch it. Indeed his body and soul have become an inseparable, homogeneous whole, a veritable Leibnitzian monad, for all time to come. This *siddhi* (perfection) is *true mukti* (release), i. e., *release from turning a corpse*. This is the goal of every Siddha the *siddhanta*. It is a secret, a mystery (*rahasya*), and is called the goal of the *Agamas*, as the *Pauranikas* of the *Suddhamnaya* aver. The selfsame *Pauranikas* also proclaim that *Sanaka*, *Sanandana*, *Sanatana* and *Sanatkumara* were the earliest sages to be initiated into the *suddha-marga*, of the *Siddhas* by God in human guise. The *Siddhas* of the *suddha marga* who therefore form the lineal spiritual descendants of those earliest God-taught sages, constitute in reality the spiritual vanguard of the *Agamics* and the *Upanishads*.

The non-Siddha says that in order to cease to come into being the only course open is to attain spiritual freedom in life and crown that life with bodily death, the Siddha lays down for reaching the same result that one must get over bodily death in life itself according to prescription and live for ever. The contention of the non-Siddha that a man in the flesh ceases to be further habited in the flesh by turning a corpse, is regarded by them as factitious and idle.

A Siddha is untouched by the laws of animal economy by the very nature of his constitution, as the substance thereof depends not on them. He has, towards the end of his transmigratory journey, received at the hands of his spiritual teacher the necessary saving initiation into the mystery of converting his perishable body into a body untouched by the laws of animal economy and even so into a body spiritual of celestial economy, for the annulment of death from his body. He has a preter-natural ethereal body during the brief period of his stay in this world pending his final disappearance in space in his ineffable spiritual body. The man who falls down a corpse is no *mukta*, whatever else he may be in the estimation of the

world A true *mukta* is always a true Siddha, and he openly overrides death as the result of his having arrived at the true end of his transmigratory journey; and only when so overriding death, can he be said to have left once for all the transmigratory circuit clean behind him, and attained the pleroma of salvation known to spiritual experience.

The Siddha is emphatic that when a man dies, he is already habited in a new body, for the old body can fall off only in the presence of a new one; the subtle body, of which the gross is the natural product and appointed protective covering, will not keep from instinctively habiting itself in a fresh gross body when the existing one tends to give out from transmigrational stress. The triune natural body of man, formed of impure matter (*asuddha-maya*), is divisible into three inter-connected vestures, a gross, a subtle, and a super-subtle one. The gross Vesture (*Sthula Sareera*) is the outgrowth of the subtle (*Sukshma Sareera*) and the subtle that of the super-subtle (*Karma Sareera*). The transmigrational circuit, when thorough, cleanses the substance of the triune body of its dross of impurity, and also unitizes the body by a process of regular reduction and telescoping of the less subtle into the more subtle vesture.

The body incorruptible is named *pranava-tanu* (body consisting of Aum) as it draws its ceaseless nourishment from sources ambrosial, which keeps it in excellent fitness for the purposes for which it is appointed to be used. The man with the *pranava-tanu* is known as a *jivanmukta*, being in touch with both the world of impure matter and the realm of pure spirit. But his touch with the world of impure matter is bound to be only of short duration, as he is on his way to permanent spiritual freedom (*para-mukti*), a state in which he will find himself in the realm of pure spirit, in a transfigured body of glory and power, rid of every point of contact with the world of matter, pure and impure. This transfiguration of the *jivanmukta's* body of *suddha-maya* into the *paramukta's* body of *maha-maya*, that is to say, into the body of glory and power

called the *jnana-tanu* or 'spiritual body' of the finally redeemed occurs when, at the end of his stay in this world in his *pranava-tanu* for the sole purpose of guiding the spiritually qualified, the *jivanmukta* permanently takes leave of the realm of matter, sensible and insensible, pure and impure and suddenly disappears with his body, into space in broad day-light. Consequently the human body, according to the teaching of the Siddha must in any event be purified and transmuted and transfigured, and made eternally into one with life in the most uncompromising sense, if death, which is only another name for the separation of life from the body, and therefore metempsychosis, is to be prevented; for to speak, as the non-Siddha does, of a *post-mortem* condition as deathless sounds like a stultifying if not mocking, paradox, where by his own showing, life has no co-existent body to save from or lose by death where, in other words, the sole objective of the crusade against transmigration is wholly missed by reason of the riddance of that very body through death, and where again by his own showing, it will be meaningless to think of life, since life *per se* is always deathless. The great work, therefore, that lies before man, the Siddha would aver, is so to purify his body and sanctify his life, and integrate the two into an eternal monad, that body and life become one and identical, that is to say, absolutely proof against any liability to their mutual sunderance known as death.

The modus of the transmutation of the corruptible into an incorruptible body is, in its essence preternatural and mystic. The transmutation, when complete, does not outwardly interfere with the relative disposition to the bodily parts; only their vitality is manifestly maintained on a ceaseless supply of unseen extraphysical nature, with the result that the body as a whole suffers an ethereal change in composition; though it seemingly wears intact its usual complexion, features and form and presents no deviation from its wonted contour, and that the unseen source of its nourishment is shifted by degrees to subtler and subtler planes of nature in direct touch with it within and without. Though

seemingly opaque, the transubstantiated body neither casts a shadow nor leaves a footprint. A slashing sword plunging through it can, no more make an impression upon it than upon the air. It cannot be felt by touch or handling. Indeed, its peculiarities may not be appreciable or distinctive to a stranger who looks at it casually and does not have an opportunity to come into any close relation with it. The effect of the transmutation of the body into the *mantra-tanu* (body consisting of the sacred formula) is, in sum, very far-reaching for it empties the refined body, made up of impure *maya*, of the remnants of its ponderous, corruptible, letiferous, lifelong material, and charges it instead with imponderable, incorruptible, deathless, ethereal substance, and thus makes of it a fitting tabernacle of purity and incorruption for the indwelling life which, through all the period of the transmigrational catharsis and the transubstantiative transformation of the body, has been rising from glory to glory, in increase of consciousness, in depth of holiness and in richness of grace. But at the final consummation of the processes which are at the back of this spiritual alchemy, that is to say, at the time the Siddha turns a *pardamukta* from being *jivanmukta*, a veritable transformation supervenes, as the transubstantiated body known as the *pranava tanu*, or *baindava sariara* (body composed of the *bindu*) is transfigured in the twinkling of an eye, into the eternal 'spiritual body' called the *divya-tanu* which is outside the range of human gaze.

A siddha is positive that the final release is not in sight so long as the power to lead a deathless life is not in evidence, so as to admit of a downright demonstration. Moreover, since the non-material celestial body, which is the hallmark of genuine, final deliverance, can only result from the transfiguration of a pre-existing super-material ethereal body, it is patent, according to the Siddha, that no final release from the whirligig of transmigration can come to any one *post mortem*, unless it be through the new animal body assumed some time before the actual death. Though the

spiritually freed man has the capacity to lead an indefinitely long life of perpetual youth in his preternatural death-proof ethereal body, he does not generally choose to do so. He lives on the other hand, the necessary span of his earthly life without exciting public notice, as though nothing extraordinary is the matter with him, but directly his hour is struck, he disappears openly in the transparency of space, in his transfigured subtle body of incorruption, with no indication as to his future whereabouts.

But under exceptional circumstances he can make himself visible to the denizens of this earth, if he so pleases, as the great Agastya is known to have done.

Life cannot exist without form, and form implies possession of a body, which again is of substance, material or celestial. Before one form is cast off, life must already be in possession of another to habit itself in. Form continues to be perishable till it is rendered deathless by life's special effort. While death is always a slip into the transmigratory whirlpool, birth is always an open door to get out of it, if only one would endeavour to do so in right earnest. Final release can become an accomplished fact only through the annulment of bodily death. Spirit and matter, life and form or soul and body are, at bottom, no more than phases of the one eternal substance.

Natha Siddhas and Rasesvara Siddhas.

The Natha Siddhas of Sub-Himalayan provenance, among whom Matsyendra and Goraksha are perhaps the best known, date from before the second century of the Christian era. They are nine in number, named rather differently in different parts of India, and accorded a special recognition in the South for their thaumaturgic attainments. In their aim to render by varied physio-chemical processes, the human body deathless and perpetually alive to the light and shade of the sense-world and capable of wielding the eight standard supernatural

powers (*siddhis*) of a perfected thaumaturge the Natha-Siddhas are closely allied to the more ancient Rasesvara Siddhas of the Doab or Antarvedi; an order of spagyrist who achieve the same result by reverberating, cleansing and 'projecting' the body with the help of a special *elixir vitae* prepared out of the blended *ens* of mica and *ens* of mercury. According to a Viramahesvara classic in Sanskrit, Goraksha, the said Natha-Siddha lived even about the middle of the twelfth century A. D. in the hilly Srisadam woods, south of the Tungabhadra when he had the good fortune to come in contact with a remarkable Mahesvara-Siddha of the *suddha-marga* habited in the preternatural ethereal body of a *jivanmukta*, and to receive from him saving initiation into the highest mysteries of genuine *jivanmukti* and *paramukti*.

Navakoti Siddhas.

Each of the nine Natha-Siddhas is generally held to stand at the head of a supra-longeval community of ten million expert alchemists past masters in the preparation of unfailing antidotes against old age, diseases and poisons. There are thus nine communities ninety million strong *in toto*, corresponding to the nine Natha-Siddhas, and these ninety million antidotal alchemists beea the collective name "Navakoti-Siddhas". In the view of some, however, these Navakoti-Siddhas bear no relation to the Navanatha Siddhas, but merely constitute a most numerous fraternity of nine distinct orders each of them more or less akin in its outlook and tradition, to a definite disciplinary phase or experimental rule of the Rasesvara-Siddhas. A third view, which is perhaps the most popular, holds these same ninety million Siddhas to be a band of death-defying theriacal and therapeutic alchemists indebted in all respects to Bhoga, a per-Christian Taoist immigrant from China, who in his methods of keying up the body of impure matter through 'reverberation' and 'projection' to the pitch of practically cancelling demise, merely sought to promulgate the lesser athanasic precepts of Lao-tse, since the vital objective of the Tao-Teh-King is the transfiguration of the

immortalized ethereal body into a permanent grament of celestial virtue, in order to fit it to associate to eternity with Tao. There is again, a further tradition that a Chinese Taoist Bhoga taught the *suddha-marga* of the Siddhas to both Saivagamics and Sakta-gamics in South India. ninety million in number, and was for that reason responsible for the founding of two *suddha-marga* orders of Aagamic Siddhas, tintured with the higher esoteric of Taoism.

Ashtadasa Siddhas,

The time-honoured assemblage designated the Ashtadasa-Siddhas, comprising eighteen Maheswara-Siddhas of the *suddha-marga*, is made up for the most part of people of South Indian origin, though it has also been customary to loosely envisage under the same designation any eighteen individuals, as suits one's fancy or interest, from out of a mixed congeries of about sixty influential Siddhas of diverse vogue, discipline and domicile. The four classical Southern apostles of Aagamic Saivism, forming a class by themselves by reason of their outstanding spiritual powers and graces, to wit, Manivachaka, Vagisa, Jnanasambandha and Sundara, as well as the bulk of the reputed Saivagamic saints, cononized or otherwise, in the Tamil districts and their environs, like Auvai, Mular, Ahappey, Pambatti, Kaduvali, Idakkadar, Karuvirar, Sitalan, Kumaradevar, Muttuttandavar, Venkadar, Arunagiri, Bhadragiriyar, Sivavakyar and Tirumaligaittevar. belong to the glorious tradition of the *suddha-marga* of the Jnana-Siddhas and are known to have passed over by simple translation, untouched by corporal death. The poet Tayumanavar is not tired of singing the praises of these Jnana-Siddhas and their spiritual worth.

Mular.

The Sanskrit form of Mular is Sri mulanatha, or simply, Mula. He is eulogized, in what is presumably a self-complementary verse, as one of the eight Siddhas who received their training direct from Heaven, the others being Sanaka, Sanandana, Sanantana, Sanatkumara, Patanjali and Vyaghrapada. It is further given out that himself Kalanga, Aghora, Malikadeva

(same as the Tirumaligaittevar just named), Nadanta, Paramananda and Bhoga (the Taoist) are the Siddhas that founded the seven suddha-marga monacal orders of athanasic discipline. Mula says in his exordium, the genuineness of which is a moot-point, that he had as his disciples seven Siddhas, to wit, Malanka, Indra, Soma, Brahma, Rudra, Kalagni and Kumsachala. From the indications scattered through his book it can be easily made out that he had his propaedeutics in the culture of the soul under one of the Natha-Siddhas, or in one of the schools of their persuasion, on the Himalayas, which he perfected in course of time with the aid of the discipline of the suddha-marga as taught by the Aagamics of the same region.

Bhoga.

The Chinese Taoist, Bhoga was apparently a contemporary of Mula, if the recorded tradition is true. It is generally believed that Bhoga came to India under a sense of vocation for an apostolate to impart, after the teachings of Lac-tse, certain additional methods of soul-culture for athanasic *mukti*, by way of corporal transfiguration and translation. Bhoga is also said to have brought with him into this country a fellow-countryman of his, by name Pulippani, whom he turned into an expert in medicine, alchemy and lower thaumaturgy.* By one tradition Bhoga was a junior contemporary of Agastya, the prince of suddha marga Siddhas, who without caring to pass away by translation, after the conquest of corporal death, worked in full vigour in the flesh for hundreds of years both before and after the Christian era, making the Siddhakuta Parvata of the present Tinnévely District in South India his permanent home.

Agastya.

Agastya's thaumaturgic siddhis were numerous, supernal and awe-inspiring. He was squat of build, wore a face of joy,

had a blooming golden complexion and, according to one tradition, came to South India from the trans-Himalayan North on a self-imposed mission. The wide influence which Bhoga wielded as the protagonist of soul-culture on the lines of the *suddha marga*, which replaces corporal death by corporal transfiguration and translation, is obvious from the significant tradition, which still holds in many parts of South India.

Saivagamic and Saktagamic Siddhas.

Among the Saivagamic disciples, Malikadeva, who founded a monastic order of his own, was the foremost, and among those of Saktagamic persuasion, the celebrated Garbhāpurīṣa (also noticed already under the Tamil form of his name Karuvirar) became in turn the head of a mendicant school of athanasic spiritual discipline, worked diverse miracles including those of raising men, women and animals from the dead, and finally disappeared in the sight of all.

Theology of the Siddhas.

The whole of the disciplinal sacramental, mystical and dogmatic sections of the theology, developed in the *Kaladhana Tantra* of the Kamikagama and the *Mṛityunasaka Tantra* of the Vijayagama is said to be taken up with a full-dress exposition of the diverse *suddha-marga* disciplines for the attainment of the *Siddhi* of *siddhis*, viz. 'the spiritual liberation of man by his monadic transfiguration and translation in broad daylight. A *muṣṭum-in parvo* resume of the *suddha-marga* doctrine is available in Kumaradeva's *suddha-sadhaka* to which perhaps may be linked, as a useful supplement, Ravanaradhyā's *Sivajñanadīpa*, the former treatise indicating, however, in the most summary and general way, the Aagamic and the Upanishadic sources for the doctrine. The best modern expounder of the doctrine for the cultured Tamil reader is pandit S. Kandayya Pillai of Tenkovai (Jaffna), who in the philosophical Weekly named *Vittugam*, published from Pondicherry and addressed to the *suddha-marga* of the Siddhas, has been providing the interested public with a ceaseless supply

of informative discourses on the several aspects of the subject illustrating them with numerous annotated quotations from relevant sources in Tamil. An earlier promulgator of the *suddha-marga* teaching of the Siddhas was the late Pandit T. Velayudha Mudaliyar (1832-1889) of the Madras Presidency College, an ardent votary of the great poet—Cidāmbaram Ramalingaswami (1823-1874) who according to a memoir prefixed to a collected edition of his works, departed this life without leaving a cadaver behind,

32 Upanishads.

In the opinion of the students of the *suddha marga*, there exists a hidden posterior half of an Upanishad named *Brahma-jabala* and affiliated to the *Sama-Veda*, that contains a full and clear account of the *mukti* which is able to replace death of the body by its athanasic transfiguration and translation and this *Brahma-jabala* is but one among a collection of thirty-two Upanishads much valued by the Siddhas of the *suddha-marga* for their emphatic enunciation of the true doctrine. Each of these Upanishads is divisible into an anterior and posterior half, the posterior half being most practical, and for that reason kept back from the gaze of all but the true disciples. These thirty-two Upanishads, though a fair number of them is possessed of names found in the received collection of one hundred and eight, certainly seem to form a class apart, to judge by the strikingly singular names of many of them, and the totally novel manner of their allocation under the four Vedas. The collection of thirty-two that finds mention in the *Muktikopanishod* (1. 27) must therefore be left out of the present consideration. The Upanishadic canon of the Siddhas of the *suddha-marga* may now be set out, according to their scheme of an ogdoad for each Veda. Thus the Rig-Veda has *Srirudra*, *Brihadaranyaka*, *Svetasvatara*, *Kaivalya*, *Kalagni*, *Kathavalli*, *Katyayana* and *Brahma*; the Sama - Veda - *Brahma - jabala*, *Tejobindu*, *Varjyayaniya*, *Bodhayaniya*, *Aasalayaniya*, *Samkhyaniya*,

Vajirayaniya, and Saunakiya; the Yajur-Veda-Narayana, Haimsa, Paramahamsa, Bhaskara, Brahma bindu, Aaruniya, Amritabindu, and Bhavapancha; the Atharva-Veda-Sivasankalpa, Sravana, Paraga, Kimpurushiya, Mundaka, Mandira, Manduka and Mau-ndira. It will not, as already noticed, do totally to identify any item in this list with any other in the common corpus of the one hundred and eight merely by reason of their homonymy. * Among the Saivagamas, over and above The two Upagams specified before, mention must also be made, as germane to the suddha-marga of the Siddhas, of the sotesiological parts enshrined in the inmost recesses of the Sidxhogama the Sukshmagama, the Viragama and the Vatulagama, though these are not to be got at as effortlessly as one might wish. There is, as a matter of fact, hardly a Mulagama which does not contain within the ample range of its corpus an Upagama or two, specializing in the disciplines of somatic athanasy, transfiguration and ascension, associated with the eschatology * of the order of Mahesvara-Siddhas. In short, the objective of the highest reaches of the Angamas is, in the belief of the siddha of the suddha-marga, not different from that of the most sacred and spiritual parts of the Upanishads.

* Namesake.

* Doctrine of death, judgement, heaven and hell.

CHAPTER VIII

THE CHAARVAAKA PHILOSOPHY *

Four Stages.

[Contents:—Charvaaka Philosophy—Four stages—1. Barhaspatya—2. Lokayata—No Future or Previous Births No soul apart from the body—Religion is harmful — Freedom movement — Rise of Buddhism—Development of Arts and sciences — Materialism in India — 3 Charvaka School — The Aastika Darsanas systematised — 4. Nasthika School—Materialism annihilated by Hinduism.]

The Charvaka philosophy called in question all kinds of knowledge, immediate as well as mediate, and all evidence, perception as well as inference. It denied the authority of even the Vedas. The philosophy may be said to be the Indian form of materialism. Four stages of development of this philosophy may be recognised.

(1). *Barhaspatya*—(*Propounder Brihaspati*).

(2). *Swabhavavada*—(*Propounder Ajita Kesà-Kambalin*).

* The extracts given below on the Charvaka Philosophy are taken from an excellent article contributed by Sri Dakshinaranjan Sastri, M. A., Lecturer in Sanskrit, Sanskrit College Calcutta, contributed to the 'Cultural Heritage of India' published by the Ramakrishna Mission. We acknowledge our great indebtedness to the author and the publishers.

(3). *Lokayata*--- Propounder-Charvaka).

(4). *Nasthika*---(Propounder Purandara).

1. Barhaspatya.

Barhaspatya takes its name from Brihaspati, the preceptor of the gods, who is regarded by scholars as the founder of this system. Amongst the Indian systems of philosophy materialism may be counted as very old. It is a fact that all other schools of thought try to refute the truths established by this school, thus admitting its priority. It is also a fact that the word *darsana* in its primary sense means perception; in its secondary sense it means the *sastra* (scripture) which is as good an authority as perception.

Originally, this school of Brihaspati meant *vitanda* or casuistry and nothing else. With its impatience of all authority, it tried to refute the views of other schools. It was, in its original stage, without any constructive element and without any positive theory to propound; it was negative and destructive. This negative aspect finds expression in the Vedas themselves. From the earliest vedic times there were people who denied the existence of even the vedic deities. The Vedic hymns pointedly refer to scoffers and unbelievers. Those hymns which are traditionally ascribed to Brihaspati, the son of Loka, contain the first germs of protest against a mere verbal study of the Vedas and emphatically declare that a man who tries to understand them is far superior to a mere priest.

Opposition was the only duty of the followers of Brihaspati and they did it from the very beginning of their career. They opposed the Vedas and the practice of repeating them mechanically. But all these represent only the negative aspect of the Barhaspatya system, which therefore appeared to be incomplete.

In the first stage of the gods the existent was born of the non-existent. The Svetasvatara Upanishad enumerates some of the most popular theories current at the time in explanation of the origin of the universe, and naturalism is one of them. Up till then it was an independent doctrine and the Barhaspatyas were merely the oppositionists. Brihaspati, with a lofty enthusiasm, flung away the fetters of religion so that he might be righteous and noble. Some of the verses of the Vedic hymns ascribed to him are quite edifying.

The Vedic literature posterior to the Mantras is disfigured by anecdotes in which the pious sages poured out their wrath on the heads of those early oppositionists, *i. e.*, Brihaspati and his followers. The Taittiriya Brahmana relates an interesting anecdote which runs as follows: "Once upon a time Brihaspati struck the goddess Gayatri on the head, The head. smashed into pieces and the brain split. But Gayatri is immortal. She did not die. Every bit of her brain was alive." Some scholars find an allegorical meaning behind this;

Gayatri is the symbol of Hinduism : Brihaspati tried to destroy it by introducing opposition. But Hinduism is eternal, it was not destroyed. In the Maitrayani Upanishad we find another anecdote: Brihaspati having assumed the form of Sukra brings forth false knowledge for the safety of Indra and for the destruction of the *asuras*. By it the asuras show that good is evil and evil is good; and they say that this new law, which upsets the Vedas, should be studied. Here Brihaspati is painted as a deceiver, a hypocrite. The Mahabharata records a story of this period relating how Brihaspati the sceptic had a long discussion with Manu, one of the founders of the sacrificial cult, and was in the end converted to the latter's viewpoint.

The *Vishnupurana* records that a number of demons, in ancient times, began to practise severe penances according to the injunctions of the Vedas. This caused great apprehension to Indra. At his prayer Mayamoha was created who preached to the demons the pernicious doctrines of Brihaspati, not for their benefit but for their destruction. Thus they became anamies of Brahamanas, gave up Their duties and were averse to the study of the Vedas. Then, as they had strayed from religious observances, Indra killed them.

The principle of causation was rejected, because sensuous perception is not an evidence in

support of it. Mere perception of two events which stand isolated and self-contained is not sufficient to establish between them a causal relation. "To ascertain whether a given antecedent condition has the character of a true cause, it is really necessary to find out with certainty the elements of invariability and of relevancy involved in such a notion. But this certitude can never be arrived at." The universal propositions cannot be established by our limited perceptions. Perception (Pratyaksha) presupposes actual contact of the object with the perceiving organ and is thus necessarily confined to the present. It is a case of here-and now; it does not extend to the past or the future and is thus unable to establish universal connection of things. In other words, sense perception can give us only particular truths. But the knowledge of particular facts cannot give us knowledge that is universally true. Therefore perception cannot give us universal relations. Nor can they be established by inference (Anumana) alone. For the inference which yields a universal relation as its conclusion cannot work unless it presupposes another universal connection as a necessary pre-condition of its possibility and that again another, and so on. In other words, the process of reaching a universal conclusion is always like arguing in a circle. Thus even inference in itself is not sufficient to produce a universal proposition. Nor is the universal relation supplied

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by testimony (Sabda); for testimony involves inference. Comparison (Upamana) is equally unable to establish a universal relation; it only establishes the relation of a name to something that bears that name. Now such relation of the name and the named is a particular relation, whilst we are in search of an unconditional universal relation. Thus the universal relation, which is indispensable to all inference, is not given by any of the so-called sources of knowledge. Therefore universal relations cannot by any means be established. As inference is not possible without universal connection and universal connection is unattainable, the Lokayata as a system discarded in its earlier stages inference as a source of knowledge.

It rejected ether as an element, because ether cannot be known by perception, and it maintained that the four elements, viz. earth, air, fire and water, are original principles of all things. These elements, in their atomic condition, when mixed together in a certain proportion and according to a certain order, become transformed into an organism.

Consciousness is a function of the body which is an indispensable factor for its manifestation. Consciousness does not inhere in particles of matter. When these particles come to be arranged into a specific form, in a manner not yet scientifically explicable, they are found to show signs of life, Life

and consciousness are identical. Our thinking power is destroyed with the dissolution of the elements by whose combination it is evolved. Consciousness is produced from the body which is endowed with life or vital air. Without sensation no consciousness is possible. When the body perishes no consciousness can remain; it must perish also. So there is nothing to transmigrate. The body, consciousness and sense organs are momentary. The mind is merely the product of a combination of elements just as wines are the results of chemical combinations. The four elements when combined produce or manifest the mind; there is no other reality than they. The instinctive movements and expressions of new-born babes are due to "external stimuli as much as the opening and closing of the lotus and other flowers at different hours of the day or night, or the movement of iron under the influence of loadstone. In the same way the spontaneous generation of living organisms is frequently observed, e. g. the case of animalcules which develop in moisture or infusions or of the maggots or other worms which are developed in the constituent particles of curds and the like and which begin to live and move in so short a time". It is an indisputable fact that sensations and perceptions can arise only in so far as they are conditioned by a bodily mechanism. But it would not be so, were not the body the receptacle of

consciousness. The properties of particular preparations of food and drink, conducive to the development of the intellectual powers, afford another proof in favour of the fact that consciousness is a function of the body. As contraction is the function of muscles, so does the brain generate thoughts, movements and feelings. The mind, therefore, has no substantial reality of its own, but springs out of the vibrations of the molecules of the brain. When the molecular activity of the brain sinks below a certain level, consciousness disappears and the mind ceases to exist as in sleep. When again it rises above a certain degree, consciousness reappears. The conscious life is not a life of continuity. It is coming out of and again going into nothing. The hypothesis of a continuous stream of consciousness is a myth of divines and theologians.

One may object that since the body is declared to be the agent of all actions, it should be held responsible for their natural consequences but this is impossible. The particles which form the body are always in a state of flux and the body which performs an action at one moment does not persist and the next to feel its reaction. It is on the other hand undeniable that the body suffers change. To this the reply of the Lokayatikas is that their system does not admit the existence of consequences of good or evil actions. According to this school the experiences of pleasure and pain come by chance. This is refuted as follows: The theory of matter

is unable to account for the facts of memory and recognition. Reason demands that memory, and the original experience which gives rise to it should be referred to one and the same conscious subject. But this is possible only when the subject is fundamentally an unchangeable entity. This difficulty is met by the Lokayatikas in the following manner: The traces left by previous experiences are capable of being transmitted from the material cause to its direct product, an analogous instance being the transference of the odour of musk to the cloth in contact with it. But the general answer of this school to every question is that everything happens through the influence of *svabhava*. It is *svabhava* or a law of nature that consciousness is a function of the body and the body is the self.

NO FUTURE OR PREVIOUS BIRTHS.

∴ The Lokayatikas deny past and future births as there is no reality existing before birth or after death except the four primary elements, and the mind is the product of these. So it cannot be maintained that the mind at death passes on to another body. The mind must be different in different bodies. The consciousness of a body which has already perished cannot be related to the new body which comes into being. One mind cannot produce another mind after total annihilation. The theory that the foetus is endowed with consciousness is untenable. For consciousness presupposes sensation through the sense organs,

all knowledge being posterior to and derived from experience. And the sense organs do not function in the foetus. Since no power can exist without a subject, therefore when the body perishes, consciousness cannot persist: it must perish with the body. If it be urged that past, present and future births are nothing but particular conditions of the stream of consciousness which according to the Vedicist is eternal, the Lokayatikas would say that the chain of consciousness not an entity, and a condition that can be predicated only in respect of an entity cannot be proved with regard to it. A future existence of an entity that is non-existent cannot be predicated. This is how the Lokayatikas reject the existence of future or previous births.

No Soul Apart from the Body.

They also maintain that there is no soul apart from the body. If there be any soul, it is only the living principle of all organisms. It exists so long as the body exists, and ceases to exist with it. It is the body that feels, sees, hears, remembers and thinks. When one says, 'I am stout, I am lean, I am dark,' one evidently means the body. Stoutness, leanness or darkness attaches only to the body. Phrases like 'my body' are only metaphorical, just as a knave might induce an innocent person to accept glass and other such worthless materials in exchange for precious stones, so has the Sruti misled the innocent devotee by making him believe

that the soul is distinct from the body, thus displacing his inborn and therefore the right belief that the body and the soul are identical. As nothing answering to the soul exists after death to go to the next world, there is no necessity of admitting the existence of such a place.

Religion is Harmful.

With the denial of Karma this school denies the existence of universal mysterious agency called fate (*adrishta* or *daiva*). It denies the existence of merits or demerits acquired in our previous existence. In answer to the objection that fate must be admitted as the cause of the differences and determinations of the phenomenal world, Brihaspati's followers bring forward the doctrine of *svabhava* or spontaneous generation of things according to their respective natures. Religion is as harmful as opium: prayer is the hope of men who are weak, without the will-power to do anything; worship is insincere egotism to save oneself from the tortures of hell, and prophets are the greatest liars among men. The Vedas are no authority: for they contain mantras (formulae) which do not convey any meaning whatsoever: some are ambiguous or contradictory, and some repeat what is already known. As regards the other portions of the Vedas, we always find discrepancies and contradictions among them; cases are not rare where a line of action prescribed by

one text is condemned by another. Again, they speak of results that are never realized. If it were possible for the sacrifices to make one reach heaven after the performance of them has ceased, the performers themselves have perished and the requisites have been used up; then the trees of a forest burnt down by fire might as well produce abundant fruit. Religious exercise and ascetic practices are merely a means to livelihood for men, devoid of intellect and manliness. A Putreshti sacrifice performed for the birth of a child may or may not be followed by that event. When a child is born, the knaves say that it is due to the power of their incantations uttered in the course of the rite; and when a child is not born, they explain it as being due to the rites being incomplete in some way or other. Their priests say that a beast slain in a sacrifice goes to heaven. Then how is it that they do not kill their own old fathers in a sacrifice in order to send them directly to heaven? If the offerings in a funeral ceremony may produce gratification to beings who are dead, then in the case of travellers when they start, it is needless to give them provisions for the journey. All these ceremonies are prescribed by the Brahmins as a means to their livelihood and are worth no more than that. Hence the endeavour to propitiate the gods through religious ceremonies to satisfy them by prayers is vain and illusive. Religion is the invention of individuals

desirous of deceiving their fellowmen in order to further their own selfish interests. There is no particular place named heaven: even the Vedas themselves doubt the existence of a world beyond. If a man goes to another world after death, why does he not come back drawn by the love of his friends and relatives? When once this body is reduced to ashes, how can it ever go to another world? When we die, everything ends there. We do not enter into a region of pain, or of darkness unrelieved by a single ray of light. That God is the judge of our actions also does not stand to reason, because in that case partiality and cruelty on His part would be inevitable. If He visits us with the evil consequences of our sins, He becomes our enemy for nothing. Therefore it is better not to have a God than to have a cruel and partial God. There is no such thing as God, the supreme author and governor of the world, an omniscient spirit; the senses cannot reach Him. *Adrishta* (fate), the principle of causality, and inference itself are also denied. The Vedas reveal no signs of infallibility. So how can we ascertain that an all-knowing, all-pervading and all-powerful spirit exists? *Nature and not God is the watchword of this school.*

FREEDOM MOVEMENT.

As a consequence of this kind of destructive criticism, *kāma* or the fulfilment of desire was considered to be the *summum bonum* of human life. At this stage the *Vratyas* or the *Aryans* of

previous and later migrations were incorporated into this sect. They too, like the Lokayatikas, challenged everything including the caste system, the sacrifices and the Vedas and were bitter opponents of orthodox Brahmanism. Of these Vratyas, we hear of as many as sixty heretical teachers. Strengthened by the support of these Vratyas, the Lokayatikas exhorted people to strain every nerve to work out their immediate earthly welfare instead of running after heaven. The result of this movement was an aspiration for freedom, by which they meant, an all-round freedom—freedom for the individual as well as for society, for man as well as for woman, for the rich as well as for the poor, for individuals and for classes. They called upon all to cast off their age-long shackles and march shoulder to shoulder towards freedom.

RISE OF BUDDHISM.

The wonderful result of this struggle for freedom was the rise of the Buddhistic culture. Buddha's views against the Vedic sacrifices, the memorizing and fruitless repetition of the Vedic *mantras*, the caste system, the authority of the Vedas and the worship of the deities, the magic rites and the ascetic practices—have their counterpart in the views of the Lokayata. It is perhaps because Buddhism was greatly influenced by the Lokayata school that we find in later accounts of

this system the doctrines of Buddha and Charvaka almost amalgamated and the name 'Charvaka' sometimes applied to Buddha. India had been seething with free thinking and Buddha was the product of this freedom.

No man ever lived so godless, yet so godlike a life as Buddha did.

DEVELOPMENT OF ARTS AND SCIENCES.

The Vishnupurana has a record of this stage of the school. It refers to a sect of people of very ancient origin who were free to live wherever they liked, unworried by conventions, pure at heart and blameless in action. Virtue or vice they had none; they lived in an atmosphere of perfect freedom in which men could move without the fear of conventional dogma of religion and social usage. But the people were not satisfied merely with social and religious freedom; politics became incorporated with the Lokayata school, which ignored anvikshiki (metaphysics) and trayi (Vedas) which dealt with the supersensuous, and appreciated dandaniti (politics) and vartta (economics) as the only branches of knowledge deserving special cultivation. The earthly king became the only God. So long kama or pleasure was considered to be the only good of human life; now artha or material advantage was added to it. As the Lokayatikas captured the hearts of the cultured as well as the common people, all became earnest in working out their immediate earthly welfare. The result of this movement was the

origination and propagation of different arts and sciences. Vatsyayana mentions some sixty-four names of Indian fine arts which flourished probably in this period of Indian materialism.

MATERIALISM IN INDIA.

Kambalassvataraj, Ajita Kessakambalin and many other materialists also wrote their works on Indian materialism during this period. The Samannaphalasutta preserves the following record of Ajita's view: There is no such duty at the giving of alms, or the performance of sacrifices or the making of offerings. Good and evil deeds produce no result, and there is no such thing as this world or the next. There is neither father nor mother, nor beings springing into life even without them. There are no recluses or Brahmaunas who having realized the meaning of both this world and the next make their wisdom known to others. A human being is made up of four elements. When he dies the earth element in him returns to the earth, the fluid to the water, the heat to the fire and the airy element to the air. Four bearers remove his dead body till they reach the burning ground: men utter forth his eulogies, but there his bones are bleached and his offerings end in ashes. The talk of gifts is the doctrine of fools. It is an empty lie, mere ideal talk, when men say there is a prophet there. Fools and wise men alike, on the dissolution of their body, are annihilated; after death they are not. This Ajita

flourished during the life-time of Buddha. Up to that time politics was not taken up by the Lokayatika; so there is no trace of it in the teachings of Ajita. In later accounts, specially in the record preserved by Krishna Misra, it is mentioned very distinctly. Krishna Misra gives an almost perfect account of the doctrines of Lokayata school; "Lokayata is always the only sastra. In it, only perceptual evidence is authority. The elements are earth, water, fire and air. Wealth and enjoyment are the objects of human existence. Matter can think. There is no other world. Death is the end of all".

Charvaka School.

This prosperity and success of the Lokayata system ended in corruption and misrepresentation. Extreme freedom gave birth to licentiousness. Supreme bliss was transformed into sensual pleasure, the enjoyment of which in its gross form became the only end of human-life. The elevated teachings of Brihaspati were metamorphosed into the eroticism of his wicked followers. Let us enjoy pleasure alone, they said. It is the only thing which is true and good. The only reasonable end of man is enjoyment. We know pleasure is never pure, never free from pain. But because pleasure is mixed with pain should we therefore reject our life? Should we fling away sheaves of paddy rich with the finest white grains because they are covered with the husk and dust? Should we

refrain from plucking lotuses because there are thorns in them? Shall we not take fish because they have bones and scales? Should we exclude rice from our meal only for the trouble it will give in husking? Who will not soothe his mind and body in ambrosial moonlight though there are spots in the moon? Shall we not enjoy the pleasant breeze of summer because there is a little dust in it? Should we not prepare food for fear of beggars? Unmixed happiness is not available in this world, yet we cannot overlook the least bit of it. The only good of life is the individual's own pleasure. We should fully enjoy the present; to sacrifice for the future is unwarranted and perilous. The present is ours, the past is dead and gone; the future is doubtful. The present is all that we have; let us make the most of it. With this credo the Lokayatikas of that remote period of Indian history preached and practised an extreme form of hedonism. At this stage Indian materialism got the additional designation of Charvaka. The word means 'entertaining speech.' "While you live, drink; for once dead, you never shall return," "As long as he lives, let a man live happily; even borrowing money, let him drink ghee." The propagation of this cult was the first step towards the downfall of the system of Lokayata.

. Nastika School.

At this stage of Indian materialism the Buddhists and Jains came to the field of philosophy

to preach spiritualism. In their first appearance they pretended to be the successors of the old heretics, i e. the followers of Brihaspati, by directing their attacks mainly against the doctrines relating to sacrifices as actually preached and practised in the Vedic school. They became, like the Lokayatikas, very popular for the time being as the minds of the people were still under the sway of materialistic doctrines. But as time went on, the state of things began to change. The Charvakas came to know what these new-comers really were. They led their opposition against the orthodox Buddhists and Jains as they had previously done against the Vedicists. The result was that the Lokayatikas were opposed both by the Vedicists and by the Buddhists and Jains. By this simultaneous attack from various sides they were for the first time pushed to the corner. The philosophers of the Vedic school now became very strong; aided by the spiritualistic doctrines of the new heretics, they stood as successors of the sages of old and repelled the attacks on the eternal principles of spirituality. As time passed, one Vedic school after another opposed the heretics in general, both old and new—the Lokayatikas, Buddhists and Jains. They opposed the materialistic views of the old heretics and the anti-Vedic doctrines of the new.

The Aastika Darsanas Systematised.

The pioneer of these advocates of the orthodox Vedic school was perhaps the sage Gotama, who

adduced very strong arguments against the theory of *dehatmavada* (which preaches that the body is the self) of the old heretics and established the theory that the body is different from the soul (Nyaya). Then came Kanada who made an endeavour to refute the theory of *svabhavavada* or Naturalism of the old heretics by propagating the theory that the diversity of creation cannot be due to Nature, which is unconscious. The diversity, he said, is produced from the atoms, which are unconscious, through the will of God in agreement with the doings of one's previous births. After him, Kapila, who is regarded by some as representing the oldest trend of philosophy, formulated his arguments in favour of dualism, for which the field had already been prepared by his predecessors. Then came Patannjali with his system of Yoga and tried to establish the existence of God. When through the influence of these teachers, the mass mind was almost inclined towards spiritualism and belief in the transmigration and spiritual nature of the soul, Jaimini appeared and made an attempt to establish by argument that the Vedas were infallible and authoritative; that *karma* or action was more powerful than even God, if there was any: and that for the sake of the purification of the mind the performance of rites was indispensable. When, under the influence of Jaimini, the minds of the people became prepared, by the performance of

duties sanctioned by the Vedas, for conceiving the spiritualistic soul, and the influence of anti-Vedic doctrines and tendencies was, for the time being, almost worn off, Vyasa came to the field and preached his spiritualistic or idealistic philosophy.

Materialism annihilated by Hinduism.

Lokayata, being thus opposed by these powerful adversaries, wavered and leaned towards spiritualism. This stage may be called the second or the middle stage of its downfall, when it admits, gradually, the identification of the self with the sense-organs, the vital principle and the mind, shaking off its old doctrine of the identification of the self with the body. The first view, in which the self is identified with the sense-organs, is based on the fact that consciousness and bodily movements follow the initiative of the senses and that the judgment expressed in "I am blind," which shows this identification, is universally accepted as valid. Opposed further by the spiritualists, it maintains that the vital principle is really the source of intelligence, for on it the senses depend for their existence and operation. When this view too was attacked, its sponsors maintained that consciousness was a quality of the mind. The other organs were only the means of indeterminate sense knowledge. It was the mind that introduced the elements of determinateness. Moreover, the mind by its power of volition controlled the outer organs and might persist and function even when the latter were

absent. Therefore the mind was the true self. All these have been recorded by Sadananda in his *Advaitabrahma-siddhi*. He speaks of four different materialistic schools, the chief point of contention among whom is the conception of the soul. One school regards the soul as identical with the gross body, another with the senses, a third with the vital principle, and the fourth with the organ of thought. Again, the Lokayatikas had so long maintained that perception was the only source of knowledge. Now being severely attacked by its opponent, who maintained the authority of inference, it showed for the first time its leaning towards admitting inference as a source of knowledge. At first it said that for practical purposes probability was sufficient. At the sight of smoke rising from a spot we have a sense of the probability of fire and not of its certainty; this is enough for all practical purposes, and there is no need to assume the existence of a distinct kind of evidence called inference. When further pressed, this school accepted inference as a means to right knowledge as it was useful in our daily life. But it rejected the mechanical form of inference proposed by the Buddhists and others as being utterly impracticable for daily use. In other words, it divided inference into two classes—one class referring to the future and the other to the past. It accepted the second and rejected the first, the inference about what has

never been perceived, as for example, the future world, God and the soul. Purandara flourished in this period as an advocate of the Charvaka school. Sankara, the commentators Kamalasila and Abhayadeva, Jayanta, the author of the Nyayamanjari, and the unknown author of the Sarvamata-samgraha record his views. Being further pressed, this school accepted, at this stage, even ether as an element—a fact adverted to by Gunaratna.

As they were supported by the Buddhists and the Jains in their attack on the Vedic sacrifices, the old heretical oppositionists again became very powerful. They got their general name of nastika in this period. Vedic rites proper were gradually more or less pushed to the background. New scriptures of the Vedic schools were in course of preparation, fully adapted to the needs, tastes and tendencies of the changing times but not entirely divorced from all connection with the Vedas. Voluminous works were written which satisfied the varying temperaments of the people. But elements of different natures were expressly visible in these schools. By way of compromise with the old heretical school, whose influence still predominated in the country, they included and adapted the popular doctrines regarding indulgence of the senses, and as successors of the spiritualistic schools, they gave them an esoteric purpose and thus modified them to some extent. Since that

time, the period of the great Hindu revival after the fall of Buddhism, India has been popularly Vedic i. e., Pauranika and Tantrika, in her outlook, though the Charvaka system must have been in existence even so late as the time of Haribhadra, Gunaratna, Santarakshita, Kamalasila, Siddhasena, Abhayadeva, Krishna Misra, Sriharsha, Jayanta, Sadananda, Madhavacharya and others who have criticized its theories in their works. It was Sankaracharya and his school who did not even consider the Charvaka school to be a system of philosophy. The great reaction against Charvakism was started by Madhavacharya who pronounced the Charvaka system to be the lowest system of philosophy and scored a most decisive victory over it. Through lapse of time the original works of the Brihaspati school, the extreme materialistic system of India, either perished owing to natural causes or were destroyed by its powerful rivals. The Buddhistic and Jain Schools, being spiritualistic in essence, did not meet with total annihilation. As to the materialistic school, it may be that for a considerable time its views became more and more feeble and unpopular until it lost independent existence and was absorbed into other schools of spiritualistic philosophy.

And all this has been said by Brihaspati *

* The following extracts on the Charvaka doctrine have been taken from the 'Sarva Darsana Sangraha' by Madhavacharya; English translation by Mr. E. B. Cowell,

"There is no heaven, no final liberation, nor any soul in another world.

Nor do the actions of the four castes, orders, &c., produce any effect.

The Agnihotra, the three Vedas, the ascetic's three staves and smearing one's self with ashes,

Were made by Nature as the livelihood of those destitute of knowledge and manliness.

If a beast slain in the Jyotishtoma rite will itself go to heaven,

Why then does not the sacrificer forthwith offer his own father?

If the Sraddho produces gratification to beings who are dead.

Then here, too, in the case of travellers when they start, it is needless to give provisions for the journey.

If, beings in heaven are gratified by our offering the Sraddha here.

Then why not give the food down below to those who are standing on the housetop?

While life remains let a man live happily, let him feed on ghee even though he runs in debt;

When once the body becomes ashes, how can it even return again?

If he who departs from the body, goes to another world, How is it that he comes not back again, restless for love of his kindred ?

Hence it is only as a means of livelihood that Brahmins have established here

All these ceremonies for the dead, there is no other fruit anywhere.

The three authors of the Vedas were buffoons, knaves and demons.

All the well-known formulae of the pandits, jarphari, turphari &c, (Rig Veda, X 166).

And all the obscene rites for the queen commanded in the Aswamedha.

These were invented by buffoons, and so all the various kinds of presents to the priests.

While the eating of flesh was similarly commanded by night-prowling demons.

Hence in kindness to the mass of living beings must we fly for refuge to the doctrine of Charvaka. Such is the pleasant consummation.



CHAPTER IX.

THE PHILOSOPHY OF BUDDHISM.

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The Historic Buddha.

Buddhism is now the religion of nearly one fourth of the world's population. It flourished in Hindustan for over a thousand years. It has left a lasting influence on Hinduism and the customs and manners of the Hindus. Although, there are not many direct references to Buddhism in the current Ayurvedic texts, there is no doubt that Buddhism had a great influence on the development of Ayurveda. It is therefore necessary that the Ayurvedic student should be well acquainted with the philosophy of Buddhism. The following extracts on Buddhism are taken from the valuable book on 'The Essence of Buddhism' by the late lamented Professor P. Lakshmi Narasu of Madras.

Buddhism, or, as it is known among its followers, the *Dharma*, is the religion preached by the Buddha. A Buddha is one who has attained *Bodhi*. By Bodhi is meant an ideal state of intellectual and ethical perfection, which can be attained by man by purely human means. Of the many that have attained Bodhi, the one best known to history is Gautama Sakyamuni.

The Buddha nowhere claims to be anything more than a human being. No doubt we find him a full and perfect man. All the same he is a man among men. He does not

proclaim himself a saviour who will take upon himself the sins of those that follow him. He professes no more than to teach men the way by which they can liberate themselves as he has liberated himself. He distinctly tells us that every one must bear the burden of his own sins, that every man must be the fabricator of his own salvation, that not even a God can do for man what self-help in the form of self emancipation can accomplish.

The Buddha says to Aananda, one of his beloved disciples " Hold fast to the Dharma as a lamp. Hold fast to the Dharma as a refuge. Look not for refuge to any one besides yourselves".

The personality that dominates Buddhism is not Sakyamuni but the Buddha. Yet the personality of the great Teacher is not without value. In so far as that personality is the practical embodiment of his teachings, it serves as a model for the disciple to imitate and follow. The Buddha's mind in his absolutely great compassion for all beings.

Gautama Sakyamuni's dignified bearing, high intellectual endowments, his penetrating glance, his oratorical power, the firmness of his convictions, his gentleness, kindness and liberality, and the attractiveness of his character all testify to his greatness. In him were united the truest princely qualities with the intelligence of a sage and the passionate devotion of a martyr. Though born of an aristocratic and ruling class, Gautama Buddha lived the life of an ordinary man; discarding the narrow distinction of caste, rank and wealth. He knew the world. He was son, husband, father, and devoted friend. He was not only a man, but never, professed to be anything more than a man. He gave a trial to the creeds of his ancestors, but ultimately made for himself a nobler faith. His teaching was perfect but never pretended to be a supernatural revelation. He did not doubt the capacity of man to understand the truth, and never had recourse to the arts of exorcism. He based all his reasoning of the fact of man's

existence, and developed his practical philosophy by the observation and minute study of human nature. In an age innocent of science he found for the problems of the Whence, the Whither and the Why solutions worthy of a scientific age. His aim was to rescue mankind from the fetters of passion and to convince them of an ideal higher than mere worldly good. He preached the gospel of renunciation attable a seunsciation which did not lead one to the dreamy quietism of pantheistic or nihilistic philosophy but to the purification of one's activity by intellectual and ethical enlightenment so as to bring one to the love of all beings by faith in an eternal Dharmakaya. (below).

Among the world's religious teachers Gautama Sakyamuni alone has the glory of having rightly judged the intrinsic greatness of man's capacity to work out his salvation without extraneous aid. If 'the worth of a truly great man consists in his raising the worth of all mankind,' who is better entitled to be called truly great than the Blessed One, who, instead of degrading man by placing another being over him, has exalted him to the highest pinnacle of wisdom and love? His figure is the noblest, the most perfect that man can ever attain. It was genius unequalled among the sons of men that inspired the Buddha's teaching. It was genius commanding in its dictatorial strength that held together his order. It was genius, the first and last that India saw, that in its lofty aims and universality, foreshadowed, the possibility of uniting the people into one great nationality, if such had ever been possible'. Indeed The the Jethagatha Light of the Worl dNo wonder that even those who first rejected his teaching had at last to include him in their pantheon by making him an avatar of one of the very gods whom he had himself discarded.

The Buddha has two distinct characters. In his first and earliest character he is the typical Yogi, the great teacher of the power to be gained by self-suppression and by conquest of the passions. In his second he is the great friend of the common people, advocating universal brotherhood, universal

equality and universal compassion for all forms of animal life. In both these forms the personal god Siva and the incarnated Vishnu are his counterparts, and have ultimately superseded him. Siva is the Buddha in his character of a yogi. Vishnu is the Buddha in his character of a beneficent and unselfish friend of the human race. Siva and Vishnu slowly replaced Agni and Indra, the favourite deities of the Vedic pantheon.

No teacher was so godless as Lord Buddha yet none so godlike. Though the master of all, he was the universal brother of each. Though exalted and adored he never arrogated to himself divinity.

The goal of Buddhism.

Is Buddhism a system of philosophy and practical ethics, or a religion? The answer to this question will depend upon the definition of the term religion. If by religion is meant something which inspires man with enthusiasm and fervour; which impels him to seek that which is regarded as the best; which places before him the highest idea of perfection and lifts him above the level of ordinary goodness and produces a yearning after a higher and better life; which springing up as an aspiration in the human mind, blossoms into forgetfulness of self and service of fellow-beings then Buddhism is certainly a religion, as it has given enthusiasm for virtue and spiritual joy to nearly five hundred millions of the world's population and has served to carry men through material pains and evils and make them good, kind, generous, pure and loving. Buddhism rejects all dependence on the supernatural and requires man to depend upon himself for salvation from the miseries of life. The most striking feature of Buddhism is that it eschews all hypotheses regarding the unknown, and concerns itself wholly with the facts of life in the present work-a-day world.

The starting point from Buddhism is not dogma or belief in the supernatural, but the fact of the existence of sorrow and suffering, not merely the sorrow and suffering of the poor and the wretched but also of those that live in the lap of luxury. Its goal is not heaven or a union with God or Brahman, but

to find a refuge for man from the miseries of the world in the safe heaven of an intellectual and ethical life through self-conquest and self-culture. The Buddhist is not concerned so much with the nature of the world as with its practical interpretation. In so far as he believes that a certain correlation of moral forces determines the propriety and effectiveness of a certain type of living he is indeed religious. If he does not believe in an independent, objectively existent supernatural personality, he believes in Dharmakaya, a reality practically recognised in respect to its ultimate attitude to his ideals, and this belief serves as much to conserve value as the belief in an actual personal God.

The Buddha said: "It is in the nature of things that doubt should arise. Do not believe in traditions merely because they have been handed down for many generations and in many places; do not believe in anything because it is rumoured and spoken of by many; do not believe because the written statement of some old sage is produced; do not believe in what you have fancied, thinking by a deva or a wonderful being. After observation and analysis when it agrees with reason and is conducive to the good and benefit of one and all, then accept it and live up to it". (Kalama Sutta Anguttara Nikaya). Accordingly Buddhism requires nothing to be accepted on trust without inquiry. It does not want one to believe in order to understand. To no question does it answer: "It is believable, because it is so absurd; it is true, because it is impossible." It has been sometimes said that the 'will to believe' plays a more important part in life than reason. If we once grant the will to believe, we must equally grant the will to disbelieve. Further, what is the will to believe but the will to hold something certain which one feels to be uncertain, the determination to beguile and hypnotise oneself in such a way to accept as true what is clearly perceived to be error? The will to believe is nothing else than the will to deceive, first oneself and then, naturally, others. It is only a euphonious name for hypocrisy, which may be

good for a church or a Jesuit, but not for religion or the seeker after truth. It may afford delight to the imagination, but it cannot secure permanent happiness nor enable man to fight against the forces of darkness. If religion is to be a knowledge and not a creed, a certainty and not a doubt, a real hope in death and not a wail of hysteria, a law of life and not a vague ecstasy, a solidly founded, convincing, coherent, definite logical system and not an irresponsible riot of emotion, then reason, not superstition, nor mere tradition, nor the will to believe, nor pragmatic utility, must be its foundation. As the *Jalakamala* (the story of Mahabodhi) says, he who questions the validity of reason by means of reasoning with arguments, deserts his own position.

Of all religions Buddhism makes most demands on mental activity. The Buddha wants every man to doubt, inquire and be honestly convinced before following the way. 'One must not accept my dharma', says the Master, 'from reverence, but first try it as gold is tried by fire'.

In Buddhism there are no beliefs which are not the outcome of knowledge. It does not constrain the rational human mind to dwell upon insoluble problems. Is the world eternal? Is the world finite, or is it not? Such questions have no value for Buddhism. 'These enquiries' says the Blessed One in *Potthapada Sutta*, 'have nothing to do with things as they are, with the realities we know; they are not concerned with the law of life; they do not make for right conduct; they do not conduce to the absence of lust, to freedom from passion, to right effort, to higher insight, to inward peace.' Nor does Buddhism contain anything esoteric or mystic.

Reason and Faith.

Though the Dharma does not ask you to believe blindly, still it lays great stress upon the cultivation of faith (*sraddha*). While reason enables man to arrange and systematise knowledge, so as to construct truth, faith gives him determination to be true.

to his convictions and ideas. But reason without faith would turn a man into a machine without enthusiasm for his ideals. Reason seeks disinterestedly to realise right order where it is not, but faith gives character and strength of will to break through the five hindrances of mental sloth, lust, malice, spiritual pride and pyrrhonism. While reason rejoices in the truths it has already found, faith gives confidence and helps it onward to further conquests, to aspire after the attainment of what has not yet been attained, to work strenuously for the realisation of what has not yet been realised. It is faith alone that can transform cold abstract rationalism into a religion of fervent hope and love. Not only is there nothing in Buddhism which is opposed to faith whose essence is of the nature of trust, but it was also in Buddhist circles that *bhakti*, a loving devotion or faith, first grew up from the loving devotion to the great Master who was a real personality.

It is through faith in the Buddha that the Japanese Buddhist relies upon Amita Buddha with his whole heart for his salvation in the future and rejects all ritual and observances and keeps the laws laid down for his duty. Faith conceived as confidence or trust, is the mother of all activities towards the realization of an ideal.

Tripitaka.

The Buddhists all over the world possess books, called the *Tripitaka*, which are divided into *Sutra*, *Vinaya* and *Abhidharma*; the first containing the conversations of the Buddha with some one of his audience, the second the discipline established by him for his ordained disciples, and the last the discussions by known authors on philosophical subjects. But ever since the earliest times the Buddhist brotherhood has been divided into many schools and sects. There have been four *nikyas* and eighteen sects.

In each sect again there have been Sautrantikas, Vainayikas, and Aabhidharmikas. The Sautrantikas and the Aabhidharmikas of one and the same sect have never agreed

with each other, and the Sautrantikas, of one sect have been opposed by those of a rival sect. Even at the present day the Buddhists may be classified into three groups: the southern, who abide in Ceylon, Burma Siam and Anam; the Northern, Manchuria, Mangolia, and Siberia; and the eastern, who are found in Japan and Formosa. The Southern Buddhists follow the Hinayana or the Lesser Vehicle; the northerns are Lamaistic and highly ritualistic; and the easterns are followers of the Mahayana or the Greater Vehicle. Now the Tripitaka of the Hinayanikas is not the same as that of the Mahayanikas. In this maze what shall be our guide? There is only one way out of the difficulty, and that is the one pointed out by the author of *Sikshasamucchaya* "Yadkinchid subhashitam tad sarvam buddhabhashitam, Whatsoever is rightly spoken and free from error, that is the teaching of the Buddha." This was the way of the Buddha, in which there was no room for the authority (śabda) of any book.

Summum Bonum.

Apparently many are the ways shown by the Lord to the summum bonum, * but truly speaking there is only one way (ekayana) and that is the way of reason (tatvayana). From a practical point of view one may distinguish three means. These means are, in plain language, piety, philosophy, and striving for the welfare of one's fellow beings. These are respectively designated by the terms *Sravyakayana*, *Pratyeka buddhayana*, and *Bodhisatvayana*. Higher than the simple piety of the sravaka or upasaka, who, under the guidance of Buddha, becomes an arahat, is the self acquired enlightenment of the Pratyekabuddha; higher than this enlightenment for one's own salvation is the unselfish devotion of the bodhisattva, who, out of infinite love (maha karuna), desires supreme happiness for others and, therefore, devotes himself to their spiritual elevation, desisting from entering into Nirvana. The

The chief good.

highest unity which embraces all these three is that of the samyak sambuddha, who, like Gautama Sakyamuni, enters into Nirvana and becomes the universal teacher and saviour of the world. These different yanas prove the Universality of Buddhism, making it suitable for the highest as well as the lowest order of intelligence; the former being supplied with the religion of the intellect and the latter with the religion of the emotions.

Some of the popular phases of Buddhism, such as reverence paid to the Master's relics and images and the frequent invocation of the name of Amita, seem to conflict with its highly rationalistic character. But it must not be forgotten that the religion of the common people is never a true picture of the religion they profess. For every Buddhist the supreme principle of life is the love of Dharmakaya, the ultimate moral reality, towards which all human beings aspire.

Idol Worship.

In every form of Buddhism the road to the attainment of the summum bonum lies always through the contemplation of the Four Great Truths and the pursuit of the Noble Eight-fold Path. But, as Itsing, the Chinese pilgrim, remarks, "the meaning of the truths is so profound that it is a matter beyond the comprehension of vulgar minds, while the ablution of the holy image is practicable to all. Though the Great Teacher has entered Nirvana, yet his image exists, and we should revere it with zeal as though in his very presence. These who constantly offer incense and flowers to it are enabled to purify their thoughts, and those who frequently bathe this image are enabled to overcome their sins that involve them in darkness." In the same strain said the regent of Tibet to Col. Younghus band; When Buddhists look upon an image of the Buddha, they put aside thought of strife, and think only of peace." If the life of the Blessed One gives to the simple and weak more than philosophy gives to the wise, why should they not revere

his image? The image of the Buddha combines in its appearance wisdom, benevolence and victory—the wisdom of a philosopher, the benevolence of a redeemer and the triumph of a hero. All perfections are collected in the holy image—perfect power, perfect virtue, infinite compassion, infinite boldness, infinite knowledge. It is not the image or relic that is adored, but the Dharmakaya, which for human frailty is represented by the image or relic. But in the reverence paid to the images or the relics of the Blessed One there is no implication of grace, of Providence, of recompense effected by a God, or of succour furnished by a saviour. On the other hand such a notion is categorically discarded by the Buddhists. As the commentator on the *Bodhicharyavatara* says: "*Sukhasya dhukasya no kopi data, parodulatiti kubuddhiresha*. It is a foolish idea to suppose that another can cause us happiness or misery." The result of devotion is independent of the object worshipped and is entirely subjective. Says Nagasena in *Milindapanha*: "Men by offering reverence to the relics of the jewel treasure of the wisdom of the Tathagatta, though he has died away and accepts it not, cause goodness to arise within them, and by that assuage and allay the torment of the threefold fire." What one may adore, what one may worship, matters little; what matters is the heart and devotion with which one worships. Devotion is beneficial and salutary, because it favours humility and destroys the thought of self.

Difference between Devotion and Worship.

The difference between the devotion and worship of the Buddhist and the Hindu is seen in the contrast between a Burmese and a Hindu temple. "The one has its images of the Buddha serene and placid, reflecting on the illusions of this life, and crying from myriad shrines: 'Heal your wounds ye wounded, and eat your fill, you hungry. Rest, ye weary, and ye who are thirsty, quench your thirst. Look up to the light, ye that sit in darkness. Be of good cheer, ye that are forlorn.

In these days of scientific temperament the Positivists have found it necessary to represent in their churches the ideal of humanity by the figure of a mother with a child in her arms. So did the Buddhists of old in carrying enlightenment to barbaric peoples find it necessary to represent by images such qualities as charity and compassion, mercy and benevolence, love and wisdom. If the Positivists kneel before the figure of humanity, in the same spirit do the Buddhists kneel before Manjusri Samantabhadra, Avalokitesvara, or Tara. (Manjusri is the personification of wisdom and is represented as riding on a lion which symbolises boldness, bravery, and a fresh, eager and advancing spirit. Samantabhadra is the personification of action and is represented as riding on an elephant which symbolises care, caution, gentleness and a weighty dignity. Avalokitesvara represents infinite mercy, infinite pity, salvation from misery and woe. One form of Avalokitesvara is a female figure bearing a child in her arms, known as Kwanyin in China. Tara is a personification of *pragna*.)

As the author of the *Bodhicharyavatara* says "*Hilasamsana matrena buddhapuja visishyate*. It is by the practice of good deeds we render to Buddha the most perfect adoration". In another verse the same author interprets the worship of the Tathagata as the getting rid of the sorrows of the world and giving happiness to all beings. In the same strain says the author of *Jatakamala*: "Worship consists in fulfilling the design of the person honoured, not in offerings of perfumes, garlands, and the like". Similarly says the author of *Bhaktisataka*: "O Buddha, the worship of thee consists in doing good to the world".

No Prayer.

In Buddhism there is no such thing as prayer. In the place of prayer the Buddhist has *pranidhana*. But this is no begging. It is only a self-discipline which is capable of producing nothing more than subjective results. No more is expected from it than what Kant speaks of as the natural effects of prayer,

that the dark and confused ideas present in the mind are either clarified, or that they receive a higher degree of intensity, or that the motives of a virtue receive greater efficacy. The following from the *Bodhicharyavatara* shows clearly the exact nature of this pranidhana: "May I be a balm to the sick, their healer and servitor, until sickness ceases to exist; may I with plenty of food and drink, quench the anguish of hunger and thirst; may I become an unfailing store for the poor, and serve them with manifold things for their need. My own being and my pleasure, all my righteousness in the past, present and future I surrender indifferently, that all creatures may win to their end. Nirvana lies in the surrender of all things, and my mind is after Nirvana; if I must surrender all, it is best to give it for fellow creatures. I yield myself to all living beings to deal with me as they desire: they may smite or revile me for ever, bestrew me with dust, play with my body, laugh and wanton; I have given them my body, why shall I feel anxious? Let them make me do whatever works bring them pleasure; but may never mishap befall any of them by reason of me. If any be wroth or pleased with me, may that be ever a cause for them to gain all their ends. May all who slander me, or do me hurt, or jeer at me, gain a share in enlightenment, I would be a protector of the unprotected, a guide of wayfarers, a ship, a dyke, and a bridge for them who need a slave. I would shore, a lamp for them who need a lamp, a bed for them who need a bed, a slave for all beings who need a sovereign balm, be a magic gem, a lucky jar, a spell of power, a sovereign balm, a wishing-tree, a cow of plenty for all beings. As the earth and other elements are for the various service of the countless creatures dwelling in the whole of space, so may I in various ways support the whole sphere of life in space, until all be at peace.

In his last moments he spoke to Ananda as follows:—
 "O Ananda be ye lamps unto yourselves. Be ye refuges to yourselves. Hold fast to the Dharma as a lamp. Hold fast to a refuge to the Dharma. Look not for refuge to any one beside

yourselves". The Blessed One never insisted on the sinfulness and weakness of man, but always inspired his followers with confidence in their innate goodness and strength. Hence the Buddhist looks for salvation, not through the redemption of a supernatural being, but by self-exertion and self-illumination.

Miracles.

The possibility of acquiring wonderful powers by wholly natural means is not denied. The Buddha is described in the legend as acquiring the six *abhijñas* with the attainment of perfect enlightenment. Further, the legend speaks of the concurrence of wonderful natural phenomena, such as earthquakes and thunderstorms, with events of extraordinary ethical significance. Still the disciples of the Buddha are not permitted under any circumstances to work wonders or boast of supernatural powers to raise themselves in the esteem of others. The legend says that Pindola, being challenged by heretics to work a miracle, flew up into the air, and brought down an alms-bowl which had been fixed on a pole. The Buddha reproved him for this, and forbade his disciples to work miracles for display. On one occasion some of his adherents entreated the Buddha to permit his missionaries to work wonders, as that would elevate them in the eyes of others. The Buddha replied as follows. (Kevada Sutta). "There are three kinds of miracles. The first is the miracle of power, in which extraordinary power is manifested, as in walking on water, exorcising devils, raising the dead and so forth. When the believer sees such things his faith may become deepened, but it would not convince the unbeliever, who might think that these things are done by the aid of magic. I therefore see danger in such miracles, and I regard them as shameful and repulsive. The second is the miracle of prophecy such as thought-reading, sooth-saying, fortune-telling etc. Here also there would be disappointment, for these too in the eyes of the unbeliever would be no better than extraordinary magic. The last is the miracle of instruction. When any of

my disciples brings round a man by instruction to rightly employ his intellectual and ethical powers, that is the true miracle. Conversion by miracle, by oratory, through sorrow or emotional exhaustion, cannot be permanent, and is therefore equivalent to no conversion at all. Hence, the Blessed One, without denying the possibility of conversion by fortuitous accidents (samvega), forbids the making of converts by all other means than argument and instruction.

Toleration.

Of Buddhism alone can it be affirmed that it is free from all fanaticism. Its aim being to produce in every man a thorough internal transformation by self-culture and self-conquest, how can it have recourse to might or money or even persuasion for effecting conversion.

The Buddhist kings of the world have been the most tolerant and benign. Emperor Asoka, though an ardent Buddhist himself, showered his gifts on the Brahmans, the Jains, the Aajivakas as well as the Buddhists. In his twelfth rock-edict Asoka says: 'Whosoever raises his own sect to the skies, and disparages all other sects from special attachment to his own with a view to encourage it, does thereby much harm to his own sect. A century after Kanishka, Vikrama-ditya king of Sravashti, became a persecutor of the Buddhists.

According to the Sankaravijaya King Sudhanvan issued the following injunction to his people: "From the bridge (of Rama in Ceylon) to the Himalayas, who does not slay the Buddhists, both old and young, shall be slain." The mere fact of entering a Buddhist sanctuary is reckoned in the Brihannaradiya Purana as a sin for which there is no forgiveness. Vara Pandya of Madura, on becoming a Jain, is said to have persecuted the Buddhists, subjecting them to personal tortures and banishing them from the country. In China the Buddhists were thrice persecuted very severely by the Confucianists. Nor did Buddhism escape persecution at the hands

of the Japanese Shintoists. Islam was perpetuated by persecution and blood shed. Christianity has cost two thousand years of war, persecution, millions of money and thousands of human lives. But Buddhism, even where it was persecuted, has never persecuted in return. Compare with these words the following admonition of the Blessed One in the *Sadharmapundarika Sutra*: "The strength of charity is my abode; the apparel of forbearance is my robe; and voidness (self-lessness) is my seat; let (the preacher) take his stand on this and preach. When clods, sticks, pikes or abusive words, or threats fall to the lot of the preacher, let him be patient thinking of me". The model placed before the Buddhist preacher is Purna, an emancipated slave, who, after becoming a rich merchant, renounced everything and became a bhikshu. When he was informed of the perils of his enterprise to preach the Dharma to a wild tribe, he replied: "When I am reproached, I shall think within myself that these are certainly good people, since they do not beat me. If they begin to beat me with fist, I shall think they are mild and good, because they do not beat me with clubs. If they proceed to this, I shall think that they are excellent, for they do not strike me dead. If they kill me, I shall die saying: 'How good they are in freeing me from this miserable body'. Of this universal forgiveness, the practical result is tolerance.

Missionary Spirit.

The missionary impulse of Buddhism is a product *sui generis*. The psychology of Buddhism leads to those universal relations between man and man, which are summed up in the idea of brotherhood. And it is this universal idea which produces the universal feeling termed the missionary motive. Of all the gifts the gift of the Dharma is the greatest. 'Go ye O bhikshus for the benefit of the many, for the welfare of mankind, out of compassion for the world. Preach the doctrine which is glorious in the beginning, glorious in the latter." and glorious in the end in the spirit as in the middle, Proclaim to them a life of holiness,

Such were the loving words addressed by the Exalted One to his disciples. In strict accordance with this mandate, the disciples of the Great Teacher have also considered others first and themselves afterwards. Forgetful of home, ready to meet death, indifferent to renown or failure, they have laboured to open the eyes of the crowds deceived by false teaching. To spread the holy doctrine they travelled over lands and seas, crossed through snowy mountains and sandy deserts, braved all toils and dangers. The name of *Kumarajiva*, Fa Hian, Yuan Chuang, Hui Shen, Dipankara Srigana are sufficient evidence of the strength and enthusiasm which the Dharma can inspire into the minds of its adherents. Not to adventurous state influence but to its spiritual potency and superior faculty of transmission is due the rapid spread of the Dharma in the lands to which it has been carried.

Without the aid of the sword, of Maxim guns, or howitzers, Buddhism carried its message of peace and goodwill to the barbarous hordes of the most populous parts of Asia and civilized them. It was its benign tolerance that enabled Buddhism to accommodate itself to the minds and ways of animistic and ancestor-worshipping races and vastly elevate them in the scale of civilization.

Arts and Sciences.

A tangible way in which a religion manifests its actual influence upon civilization is art. The great glory of Buddhism is that it has always ministered to the satisfaction of aesthetic aspirations. Wherever Buddhism has prevailed, artistic pagodas, vast viharas, beautiful stupas have come into existence. Some of the Buddhist carvings are the finest that India has yet produced and are masterpieces in point of style and technique, unsurpassed by any of their kind in the ancient world. The finest buildings in China and Japan are the Buddhist temples. The beauty and charm of the fresco of Ajanta, painted by artists, whom Mr. J. Griffiths regard

as giants in execution, serve as monumental proofs of the wonderful inspiration which the religion of the Tethagata imparted to art.

Not only for the Arts, such as architecture and sculpture, painting and engaving, is India indebted to Buddhism, but also for science and culture in general. The best era of Indian Medicine was contemporary with the ascendancy of Buddhism. The ancient Brahmans might have derived the rudiments of anatomy from the dissection of animals in sacrifices. But the true schools of Indian medicine rose in the public hospitals established in every city by Asoka and other Buddhist kings in accordance with the injunction of the Buddha that whosoever would wait on him should wait on the sick. Chēraka, the author of the well-known Charakasamhita, was the court physician of the Buddhist Kanishka, Nagarjnua infused new life into the science of Aayur Veda. To his lofty intellect and extensive scholarship India owes the revised edition of Sushruta now in use. The latter part of Sushata's treatise, which bears the name of Uttaratantra, is entirely the work of Nagarjuna's independent research and thought. In the spirit of a true Buddhist scientist Nagarjuna popularised the science of Aayur Veda by teaching it without reserve to all classes without distinction of caste. Even to this day the book on Aayur Veda read by beginners is the work of Vagbhata, a Buddhist. Nagarjuna also discovered the processes of distillation, sublimation etc., and thus gave a stimulus to the development of chemical science (rasayana vidya) in India.

Faithful Buddhist kings sought always to give practical proofs of their religious zeal, piety and wisdom by constructing large irrigation works and public roads. Thus engineering received a new stimulus. Dinnaga and his disciple Dkarmakirti gave a new impulse to Indian logic by their books on Pramana. Vararuchi, Jayaditya, Vamana, Chandra wrote on grammar. Vyadi and Amarsimha produced lexicons. All sciences and arts were studied in the chief cenrets of Buddhist civilization, such as the great Buddhist university of Nalanda.

When Buddhism took root in China, it started a new development and gave such a great impetus to Confucianism as to produce in it some deep thinkers like Luh Siang San, Chu Tze and Wan Yang Ming. Wherever Buddhism entered into the life of a people, it always gave them refinement and embellishment.

All the refinements of the Japanese life were of Buddhist introduction and at least a majority of its diversions and pleasures. There is even to day scarcely one interesting or beautiful thing produced in the country, for which the nation is not in some sort indebted to Buddhism.

Superiority of Buddhism.

The tree is known by its fruits. Buddhism put reason in the place of authority; it discarded metaphysical speculation to make room for the practical realities of life; it raised the self-perfected sage to the position of the gods of theology; it set up a spiritual brotherhood in place of hereditary priesthood; it replaced scholasticism by a popular doctrine of righteousness; it introduced a cosmopolitan spirit against national exclusiveness. It instils faith stripped of dogmatism; it inspires enthusiasm freed from fanaticism, it gives strength bereft of violence; it rouses idealism uncoupled with visionariness; it evokes naturalness eschewing materialism; it allows liberty avoiding license; it demands self-sacrifice rejecting asceticism; it inculcates purity discarding austerities; it creates saintliness devoid of morbidity. Dogma and miracle are wisdom to the Moslem; Christians; kismet and fanaticism are wisdom to the Brahman; caste and ceremonialism are wisdom to the Jain; Mysticism and magic are wisdom to the Taoist; formalism and outward piety are wisdom to the Confucian; ancestor-worship and loyalty to the Mikado are wisdom to the Shintoists; but love and purity are the first wisdom to the Buddhist. To work

ut his salvation the Buddhist must renounce all selfish desires, and live to build up a character of which the outward signs are purity of heart, compassion for all, courage and wisdom born of calm insight which does not hinder one's house-mates in possessing their beliefs in peace. Of Buddhism alone can it be said that it has discarded all animism, all dogmatism, all sensuality, all asceticism, all ceremonialism, that it consists in charity and benevolence, self-denial and self-consecration. It alone teaches that there is hope for man only in man, and that "that love is false"

"which clings to love for selfish sweets of love"

3. Morality.

The goal of Buddhism is the freedom from sorrow and suffering. This cannot be attained except by the destruction of all selfish cravings. The self as such manifests its activity in *trishna* or grasping desire. If the self is to be annihilated, *trishna* must be suppressed.

All acts of human beings become evil by ten transgressions, and by the avoidance of these their conduct becomes good. These ten transgressions are the three sins of the body, the four sins of speech and the three sins of mind. The three sins of the body are murder, theft and adultery. The four sins of speech are lying, slander, abuse and idle talk. The three sins of the mind are covetousness, hatred and error. 'If a man having such faults', says the Blessed One, 'does not repent but allows his heart to remain at rest,' sins will rush upon him like water to the sea. When vice has thus become more powerful it is still harder than before to abandon it. If a bad man, becoming sensible of his faults, abandons them and acts virtuously, his sins will day by day diminish and be destroyed, till he obtains full enlightenment'. Accordingly the Enlightened One taught ten precepts for the guidance and salvation of his followers:

The Ten Precepts (Kusalas) are as follows.

1. From the meanest worm up to man, you shall kill no animal whatsoever, but shall have regard for all life.

II. You shall neither rob nor steal, but help every one to be the master of the fruits of his labour.

III. You shall not violate the wife of another nor even his concubine, but lead a life of chastity.

Like fire, sex is a good servant but a bad master. Few are they who have escaped unscathed by its conflagration. The over-mastering power of the reproductive instinct has often proved too great even for religion, in some forms not to succumb to it. It, is therefore, only natural, that special injunctions should be laid down against the improper exercise of the sexual function.

The Dharma can have no objection to marriages with the high motive of propagating the species. Some Buddhist schools have maintained that it is possible for a laic to become not only an *anagamin*, but also an arhat, Nagasena admits in answer to king Millinda that laymen, living at home, enjoying the pleasures of sense, have realised in themselves the state of peace, the supreme good, which is known as Nirvana. Some Buddhist books, like the *Manichuda Avadana*, ever make marriage compulsory for the *bodhisattva*, the aspirant for *bodhi*, an idea which may have given birth to the married clergy of Japan.

IV. You shall speak no word that is false, but shall speak the truth with discretion, not so as to harm, but with a loving heart and wisely.

V. You shall not take any thing that may intoxicate.*

* 1. The ten sins which should not be committed are generally enumerated as follows; 1. Killing a living being (pranatipada); 2. Stealing (adattadana); 3. Committing adultery (kamamithyachara); 4. Lying (mrishavada); 5. Slander-(paisunya); 6. Abusive language (parushya); 7. Frivolous talk (Sambhinnapralapa); 8. Avarice (abhidhya); 9. Evil intent (vyapada); 10 False view (mithyadrihti). But in the treatment adopted in this book drunkenness (surapana) has been made the fifth evil, as its avoidance finds a place in the *pancha cila*, which are obligatory on all Buddhists. The evils represented by 6 and 7 in the above list have been incorporated and dealt with together.

The Buddhists were the first to enjoin total abstinence from strong drink in India.

VI. You shall not swear nor use abusive language nor indulge in idle and vain talk, but speak decently and with dignity to the purpose, or keep silence.

VII. You shall not invent evil reports, nor repeat them. You shall not carp, but look for the good side of your fellow-beings, so that you may with sincerity defend them against their enemies.

‘Not the failure of others, nor their sins of commission or omission, but his own misdeeds and negligences should the wise man take notice of.’—Dhammapada.

VIII. You shall not covet neighbour’s goods, but rejoice at the fortunes of other people.

IX. You shall cast out all malice, anger, spite and ill-will, and shall not cherish hatred even against those who do you harm, but embrace all living beings with loving kindness and benevolence.

‘Let a man overcome anger by love; let him overcome evil by good; let him overcome the greedy by liberality, and the liar by truth. For hatred does not cease by hatred at any time: hatred ceases by love, this is true nature’—*Dhammapada*.

The Blessed One again and again, impressed upon his followers the duty of practising *maitrī* or universal love, *Maitrī* must not be confounded with *kama* and *prema*. (*priya*, *prīti*). The former stands for sexual love, which is regarded as a hindrance (*samyojana*) to spiritual progress. The latter represents the natural affection and friendliness, such as exists between parents and children, or brothers and sisters. But, as this is not completely free from the taint of selfishness, it is not considered the highest ideal. *Maitrī* represents the perfection of loving kindness, as it “does not cling to love for selfish sweets of love.”

From *mailtri* originate *karuna* (compassion) and *mudita* (goodwill), and therefore it is higher than both of these. All pious deeds, all gifts, are nothing compared to a loving heart.

X. You shall free your mind of ignorance and be anxious to learn the tuth, lest you fall a prey to doubt which will make you indifferent or to errors which will lead you astray from the noble path that leads to blessedness and peace.

Buddhism does not insist upon the acceptance of a revealed truth for the sake of eternal salvation. Intellectual conviction is the corner-stone of Buddhism. Hence there is in Buddhism nothing uncongenial to the modern spirit of scientific search, the patient and impartial search after hidden truth, not so much from a craving for knowledge as for promoting human welfare.

Though there are neither rewards nor punishment in a future world yet there is the law of cause and effect, whose sway in the domain of ethics is as powerful as in the domain of physics. The Buddhist ethical system is emphatically 'a study of consequences of *karma* and *vipaka*, of seeing in every phenomenon a 'reaping of some previous sowing.' The tiger will necessarily be hunted down, and the criminal will necessarily be punished. Whosoever is punished for his misdeeds suffers his injury, not through the ill-will of others, but through his own evil doing. Even undetected criminal does not escape the effect of his deeds. If he is not one of those pitiable pathological cases, if his longings, impulses, and ideals sre those which inspire the average man, he cannot escape the misery flowing from his misdeeds. As the *Milindaprasna* says 'Even could one have kept it secret from men.....could one have kept it secret from spirits.....could one have kept it secret from the gods, yet one could not have escaped oneself from the knowledge of one's sin. On doing evil a man becomes filled with remorse and the heart of him who feels remorse cannot get away from

the thought of the *évil* he has done and obtains no peace; miserable, burning, abandoned of hope, he wastes away, and gaining no relief from depression he is, as it were, possessed with his woe'. *Jean val Jean* may become Father Madelaine, but he cannot escape the pangs of memory. Nor can it be doubted that the criminal, though he may get on well for some time, will in the long run be eliminated from off the face of the earth as surely as the tiger is being eliminated now. Such elimination is but a part of the eternal inevitable sequence that leads man in the end to wisdom and peace *

Man desires to get rid of the sorrows and sufferings of this life: he desires to enjoy endless bliss. How can he attain this? First of all, as the *Bodhicharyavatara* argues, *punyam* makes the body happy. If a man is compassionate and serviceable to others, they will not prove a source of trouble to him. No man can realise all his desires without the help of others. Hence if he desires the help of others he must have sympathy and compassion for them. As they also desire happiness, he must endeavour to get rid of their sufferings and sorrows. How can the suffering of one affect another? In the same way as the suffering of one's foot affects one's hand, Though the body consists of different parts, we treat it as one and protect it. Similarly there may be different beings in this world, still they should all be treated as one; for all are endeavouring to avoid suffering and attain happiness. One's body is the product of the combination of the sperm and the germ of others, but by custom one speaks of one's body as one's own. If what is the product of others can be regarded as one's self, where is the difficulty of regarding the bodies of others as one's own? That one is always the same person is not true; yet one imagines himself to be the same person. Is it more

* "Mama Vartmanu Vartante Manushyah Pardha Sarvasāh" In all manner of ways men follow my Path (i.e.) All Roads lead to God. Bhagavath Geeta. Chapter 4. V. 11.

difficult to imagine one's oneness with others? If there is no atman all beings are equally void. Is not then the fundamental oneness of all beings obvious (paratma samata)? Such is the manner in which the Buddhist argues.* For the ordinary Buddhist the doctrine of Karma may serve as the all-important motive force for the moral life. But for the wise man the main-stay of morality is the internal perception of nairatmya, the realization of the selflessness (sunyata) of all beings and the consequent fundamental equality of all beings with one another. It is this realization which forms the well-spring of the cheerfulness (mudita), compassion (karuna), and benevolence (maitri), which are the bases of all good deeds.

As the generations before him have contributed to his being, so can he also contribute to the well-being of future generations. If the individual desires perpetual life, he can secure it only by living in the whole and for the whole. Hence what is good for all mankind, what creates better conditions for its existence and its perfection, is also good for the individual. What jeopardises the life of humanity or degrades it is also bad for him. A perfected humanity is his heaven. a decaying humanity is his hell. To preserve and enhance the worth of human life is virtue; to degrade humanity and lead it to perdition is vice'.

If a man desires to hasten his deliverance from sorrow and suffering, he must necessarily follow the laws of the good. This motive is indeed individualistic, but it alone can work with dynamic precision. A man will necessarily desist from injuring others, if he sees clearly that his interests are bound up with theirs. He will even forego some of his own good for the sake of others, if he is sure that his sacrifice will redound to his own advantage. A man will not hate his enemy, if he knows that the love of his enemy will carry him forward to *bodhi*. No man loves others merely from his love for them. On the other hand he loves others because for some

* Compare Loka and Purusha Samyato-Charaka Sarera Chap. 3

reason they please him. In the *Brihadaranyaka Upanishad* Yagnavalkya says rightly to his wife Maitreyi; 'Not out of love for the husband is a husband loved but the husband is loved but for love of self. A wife is loved, not out of love for the wife, but for love of self. Children are loved, not out of love for children, but for love of self. Wealth is loved, not out of love for wealth, but for love of self. The priestly order is loved, not out of love for that order, but for love of self. The order of the warrior is loved, not out of love for that order, but for love of self. The states are loved, not out of love for the states, but for love of self. The gods are loved, not out of love for the gods, but for love of self. Existence is loved not out of love for existence, but for love of self. Not out of love is any loved, but for love of self are all loved'.

In Buddhism moralitly rightly rests on individualism, and altruism becomes applied individualism. No more solid basis can be found in this world for the love of one's neighbour than the love of one's self.

The end and aim of man cannot be the acquisition of wealth or the satisfaction of natural inclinations. But, as the Dharma teaches, it is the attainment of that perfection which consists in 1. perfect beauty, 2. perfect wisdom, 3. perfect goodness, and 4. perfect freedom. Can this faith in the future perfection of mankind inspire man with enthusiasm? Yes: it has acted in the past as an impelling force leading mankind upward. Nay more history proves how men have sacrificed their blood, and their every thing for idealism.

4. Caste System.

The Buddha broke down the barriers of caste and preached the equality of all mankind. He proclaimed: "My dharma is a dharma of mercy of all. Proclaim it freely to all men; it will cleanse the good and evil, the rich and poor alike; it is as vast as the spaces of heaven that exclude none. Whoever is compassionate will feel the longing to save not only himself but all others. He will say to himself; 'When others are

following the Dharma, I shall rejoice at it, as if it were myself. When others are without it, I shall mourn the loss as my own. We shall do much, if we deliver many; but more if we cause them to deliver others, and so on without end.' So shall the healing word embrace the world, and all who are sunk in the ocean of misery be saved". Working in this spirit the Dharma became a religion for all, and has spread over vast tracts in Asia, India, Burma, Ceylon, Tibet, China, and Japan, and is slowly leavening the thought and life of Europe and America. May we not hope for the day when its humanising influence will be so far-reaching and deep that the prejudices of class and colour which still persist in various quarters will be forced into the limbo of forgotten things?

5. Status of Woman in Buddhism.

Speaking of the influence of Buddhism on the Burmese, Talboys Wheeler says: "Their wives and daughters are not shut up as prisoners in the inner apartments, but are free as air to take their pleasure on all occasions of merry-making and festivals.

Courting time is an institution of the country. On any evening that a damsel is desirous of receiving company she places her lamp in her window, and puts fresh flowers in her hair, and takes her seat upon a mat. Meantime the young men of the village array themselves in their best, and pay a round of visits to the houses where they see that a lamp is burning. In this manner attachments are formed; and instead of arbitrary unions between boys and girls, there are marriages of affection between young women and young men, in which neither parents nor priests have voice or concern."

6. The Four Great Truths.

The main teachings of the Dharma have been summarised by the Blessed One in four propositions, which are generally known as the Four Great Truths or affirmations * (*Chatvari*

* In the statement of these Four Great Truths the language of Indian Medical Science has been employed.

aryasatyani). They contain in a nutshell the philosophy and the morality of Buddhism. They are as follows:

I. The first great truth is that misery, that is to say, pain and suffering (*dukkham*), is associated with all stages and conditions of conscious life. Birth is suffering; age is suffering; illness is suffering; death is suffering. Painful it is not to obtain what we desire. Painful again it is to be joined with that which we do not like. More painful still is the separation from that which we love.

II. The second great truth is that the cause of misery (*dukkha samudayo*) is Trishna, the grasping desire to live for selfish enjoyment. Sensations (*vedana*), begotten by the surrounding world, create the illusion of a separate self. This illusory self manifests its activity in a cleaving to things for selfish enjoyment which entangles man in pain and suffering. Pleasure is the deceitful siren which lures man to pain.

III. The third great truth is that emancipation from misery (*dukkha nirōdho*) is possible by abandoning selfish cravings (*upadanas*). When all selfish cravings are destroyed there is necessarily an end of suffering. All selfish craving arises from want, and, so long as it is not satisfied, it leads to pain. Even when it is satisfied, this satisfaction is not lasting for this very satisfaction gives rise to new needs and therefore to new sorrows. The entire essence of man seems to be an unquenchable thirst for a thousand wants. How else could he get rid of sorrow but by abandoning this thirst?

IV. The fourth great truth is that the Noble Eightfold Path (*arya ashtanga margam*) is the means by which man can get rid of all selfish cravings and attain perfect freedom from suffering. He who has fathomed the Dharma will necessarily walk in the right path, and to him salvation is assured.

These four great truths form what may be called the articles of the Buddhist creed.

Buddha taught that misery and suffering were not the result of the wrath of gods, but that they were the consequence

of man's ignorance of his own nature and his surroundings. Just before his death the Buddha said: "Everything that lives, whatever it be, is subject to the law of destruction; the law of things combined is to separate."

Evolution takes place through all forms from the mineral through plants and all kinds of animal forms until perfection is reached in the Buddha. "All trees and grass, these shall also become Lord Buddha" says a Japanese proverb. All beings are what they are by their previous and present karma. The germ of enlightenment (nirvanadharm) first manifests itself as sentient reflex activity, but gradually develops through the path of conscious concurrence into self-conscious rational reaction.

Reason and love claim the right to control the appetites and passions. Gradually the notion of duty takes root in the heart of man, and it becomes a check to the free play of his passions. As he makes constant efforts to arrest his passions, his moral sense, the keen proception for improvement, becomes more and more active. He finds it necessary to wipe off the effects of his bad tendencies, and he resolves to suppress them in future. He thus gets a glimpse of the Noble Path that leads to perfection.

He suppresses more and more his egoistic inclinations and works for the good of all beings. When he has obtained a complete self-possession and mastery of mind * and has trained himself to feel his oneness with all that lives, with the generations past, and the generations to come, not only with his fellow-beings, but with the whole world, with every creature that walks to earth, his progress is completed, and he has reached the blissful heaven where there is no more struggle, no more pain, but unutterable peace. By breaking the chains which bind him to the world of individuality and growing to be co-extensive with all life, he secures for himself a life ever lasting, where there is no more the taste of death.

7. Asceticism.

Gautama Siddhartha too fell into the trap of asceticism, but fortunately for the world he escaped from it. As was the

* *Māna eva Manushyanam Kaṇam Bandha Mokshayoh*.

fashion of his day; Siddhartha also left his home and family and retired to the forest to seek after truth. He placed himself under the guidance of the wisest hermits of his day. He studied all their teachings and endeavoured to follow their example. He tried to purify himself by ceremonies and sacrifices, by starvation and austerities, by nakedness and self-torture. He has himself described how for six years in the jungle of Uruvilva he patiently tortured himself and suppressed all the wants of nature. He led the most rigorous ascetic life. He ate each day a single grain of rice. His body became emaciated and shrunken, so much that his arms and legs looked like withered reeds, his buttocks resembled the hump of a camel, and his ribs projected like the rafters of a house. The fame of his austerities spread in the neighbourhood, and crowds came to see him. He pushed his fast even to such an extreme that at last he fell into a swoon from sheer starvation and exhaustion. And when he came to himself, he found that no revelation had come to him in his senselessness. He once more began to eat and drink so that he recovered his strength. He pondered over the fruits of his self-mortification and found out that this was not the path to the wisdom he sought. Just as he realised in his palace that the way to salvation does not lie in the indulgence of worldly pleasures, so did he in the forest realise that fasts and penances do not advance people in their search for deliverance from misery; that *mens sana in corpore sano* must be the true aim. Without bodily vigour the condition of an Arhat is difficult to attain.

The Middle Path.

Let me teach you, O bhikshus, the Middle Path, which keeps aloof from both extremes. By suffering, the emaciated devotee produces confusion and sickly thoughts in his mind. Mortification is not conducive even to worldly knowledge; how much less to a triumph over the senses."

"Mortifications are painful, vain and profitless. And how can any one be free from self by leading a wretched life, if he does not succeed in quenching the fires of lust?"

"On the other hand, sensuality of every kind is enervating. The sensual man is a slave of his passions, and pleasure seeking is vulgar and degrading.

"But to satisfy the necessities of life is not evil. To shelter the body from the weather, to cover it decently and comfortably, to protect it against the numerous external causes of pain, to save it as far as possible from fatigue, to eliminate sensations that are disagreeable, in short, to keep the body in good health, is a duty, for otherwise we shall not be able to trim the lamp of wisdom and keep our minds strong and clear."

"This is the Middle Path, O Bhikshus, that keeps aloof from both extremes."

No wonder that among their rivals the Buddhists had the reputation of being "preachers of ease" (*sala-vadin*) who favoured the "way of comfort" (*pushti-marga*).

Starting as it does from the first great truth that sorrow and suffering are concomitants of every conceivable form of egoism, the Dharma does not consign man to the sensualist's (*charvaka*) 'let us eat and drink for to-morrow we die'. The Dharma spurns not only asceticism, but also all luxury.

It is not that the vow of poverty or any other vow is absolutely necessary for attaining the Supreme Good. Laymen, living at home and enjoying the pleasures of sense, can realise in themselves the Peace of Nirvana.

Even in married life it may not be impossible to accomplish a good deal in the direction of the perfect life. Still evolution would seem to indicate a necessary connection between celibacy and the higher life. Evolution points to a natural antagonism between individual perfection and race multiplication. While in the lower stages of animal life, the race is everything and the individual nothing in the higher types the reproductive

function becomes subordinated, and the individual rises in importance. In the baculus or the fish we see a prodigal fecundity, but the major portion of mankind has arrived at the stage of 'one at a birth'. The highest stage would, therefore, be that in which the individual is all to himself, concerned no longer with the propagation of the race but only with the full and free expansion of himself. Hence the perfect individuality and the highest altruism demanded of the seeker after *bodhi* would seem to be impossible except at the cost of fitness for the multiplication of the species.

The Blessed One said 'He is a righteous man who is always anxious and desirous to learn, who walks uprightly who ponders on and considers the character of precious wisdom. He is a learned man who depends not on any fine distinction of words, who is free from fear and apprehension, who stands by what is right. The reverend man is not he who has become a sexagenarian with form bent, with hair white, for with all that he may be a fool; but he who ponders and inquires into the Dharma, who regulates and restrains his conduct, who is full of virtue and love, who is able to penetrate into hidden secrets and is pure. The graceful and perfect man is not he who possesses beauty of form like the flowers that charm us; not he who covets and longs for the empty vanities of personal adornment; not he whose words and conduct are opposed to one another; but he who is able to give up every vicious course, who has got rid of evil from the very root, who is enlightened without a remnant of hatred. The pramana is not he who is shaven perforce, who speaks untruth, and covets possession, or who is a slave of desire like the rest of men; but he who is able to put an end to every wicked desire, to silence every personal preference to quiet his mind and put an end to selfish thought. The bhikshu is not he who at stated times begs his food, not he who, walking unrighteously desires to be taken as a disciple with a view to pass for a man of character; but he who has given up every source of sin, who by wisdom

is able [To crush every evil inclination, and who lives continently and purely,] The truly enlightened man is not he, who is simply [impartial] whilst the busy work of his mind is impure merely [accommodating to outward rules; but he whose heart is free from hankering, whose inward life is pure and spiritual and perfectly unmoved by this or that. The man of Bodhi is not he who merely saves the life of all beings, but he who is filled with universal love and benevolence, who has no malice in his heart. And the man who observes the Dharma is not he who talks much, but he who keeps himself in subjection to the Dharma, although he be an untaught man always guarding the way with increasing watchfulness.]

[Restrained of hand, restrained of foot, restrained in speech,] the best of the self-controlled, reflective, calm, content, alone, it is he that is a true bhikṣu; says the *Dharmapada*,

8. Democracy in Samgha.

The ideal underlying the Samgha is self-government, the government of all, for by all. At the various Samitis (councils) disputes were settled by ballot and not by authority. While in Hindu monasteries the dying abbot nominates his successor in Burma the head of the Samgha, the Tathanabaing, is elected by all the members of the Samgha. The Buddha called together the bhikṣus and spoke to them on the conditions of the welfare of a Community, So long, O bhikṣus, as the brethren hold full and frequent assemblies, meeting in concord, rising in concord and attending in concord to the affairs of the Samgha; so long as they, O brethren do not abrogate that which experience has proved to be good, and introduce nothing except such things as have been carefully tested; so long as their elders practise justice; so long as the brethren esteem, revere, and support their elders, and hearken unto their words; so long as the brethren are not under the influence of craving, but delight in the blessings of religion,

so that good and holy men shall come to them and dwell among them in quiet; so long as the brethren shall not be addicted to sloth and idleness; so long as the brethren shall exercise themselves in the sevenfold higher wisdom of (1) mental activity, (2) search after truth, (3) joy, (4) modesty, (5) self-control, (6) earnest contemplation, and (7) equanimity of mind; so long the Sangha may be expected not to decline but to prosper. Therefore, O bhikshus, be full of faith, modest in heart, afraid of sin, anxious to learn, strong in energy, active in mind, and full of wisdom.

Voting.

When the selected monks failed to settle a dispute, the matter was referred back to the Sangha, which then proceeded to appoint one of the members possessing requisite qualifications (as detailed in *Vinaya II* p. 84) as *salakagahapaka*. The votes were then taken by means of *salaka* and the will of the majority was accepted as the just. As great responsibility rested on the *salakagahapaka*, many rules had to be framed to guard the misuse of power by him. Such occasions were rare in the sangha; hence the question of majority or voting is not a subject that has been discussed at length in the *Vinaya Pitaka*.

Thus we see that the constitution of the sangha was clearly democratic in principle but differed in many vital points from a democratic institution of the present day.

Though there are the system of election of the President, the moving of a resolution, use of ballot, voting by *salakas*, strict adherence to the rules of a meeting and so forth, the constitution of a Buddhist sangha differed in many respects from that of a political institution.

This discipline in working was strictly enforced and this was the secret of the great power which the sangha developed

and, by which it spread itself all over Asia. It was in and through an organization like this that scholars like Nagarjuna, and Asanga, Vasubhandu and Aaryadeva, missionaries like Bodhidharma and Atisa, disputants like Dharmakirti and Dinnaga, writers like Vimuktasena and Kamalasila, expositors, like Subhuti and Kachchayana, translators like Kumarajiva and Jainamitra radiated rays of light that dazed the whole world.

9. The Noble Eightfold Path.

'Two extremes, there are,' said the Blessed One in his first sermon at Benares, 'which he who strives after holiness must avoid. Which two?—A life addicted to pleasure, for it is enervating, vulgar, mean and worthless and a life given to self-mortification, for it is painful, vain and profitless. By avoiding both, these extremes has the Tathagata arrived at the Middle Path (*Madhyama pratipada*), which leads to insight, to wisdom, to knowledge, to peace, to Nirvana. But which is this Middle Path?—It is the Noble Eightfold Path.'

(1) The torch of right belief (*samyag drishti*) must light his way. (2) Right aspiration (*samyag samkalpa*) must be his guide. (3) Right speech (*samyag vak*) must form his dwelling place on the road. (4) Right action (*Samyag karma*) must be his erect gait. (5) Right living (*samyag ajiva*) must form his refreshments on the road. (6) Right effort (*samyag vyayama*) must be his steps. (7) Right thought (*samyag smriti*) his breath, and (8) Right tranquillity (*samyag samadhi*, his sleeping couch. *

I. It is the possession of the right belief that differentiates the educated from the uneducated, the thoughtful from the unreflecting. It is one of the glories of Buddhism that it appeals to reason and science, and not to blind faith and authority.

II. What then, O friend, is right aspiration? says the *Sacchavibhanga*. It is the longing for renunciation; the hope to live in love with all; the aspiration after true humanity.

* Asvagosha's *Buddha-charita*.

III. To abstain from falsehood, to abstain from back-biting, to abstain from harsh language, and to abstain from frivolous talk is called right speech.

IV. The aim of right action is not one's own happiness which may result from it. Right action consists in the avoidance of all that is subversive of the higher life and in the doing of all that is good and noble. Progress in the higher life cannot be effected by means of rituals, sacrifices, prayers and incantations, and these are therefore forbidden.

V. The logical outcome of right action is right living. Every one must take upon himself some duties that will exercise his abilities and make him useful to his fellow men. But the occupation followed should bring no hurt or danger to any living being.

VI. Right effort consists in practising what are called the *samyakprahanas* (Sammappadana in Pali), that is to say, in heroically mastering the passions so as to prevent bad qualities from arising; in suppressing sinful thoughts so as to put away bad qualities that have arisen; in producing goodness not previously existing and in increasing the goodness which already exists by fixed attention and application. The chief aim of right effort is to cultivate a highly developed will as such, namely, the capacity of control. Thus the Blessed One recommends the novice who is obsessed by some hunting idea of an undesirable character to try five methods in succession for expelling it. '1. Attend to some good idea; 2. face the danger of the consequences of letting the bad idea develop into action; 3. become inattentive to the bad idea; 4. analyse its antecedents, and so paralyse the sequent impulse; 5. coerce the mind with the aid of bodily tension.'

VII. Man must always practise right thought. He must know what ought to be avoided and what ought to be done. The exercise of right thought can be possible only when one possesses intellectual insight and wisdom (*pragna*). By insight is meant the power to grasp the central realities of all that are

most valuable to man. By knowledge is meant an adequate understanding of the law of cause and effect; of the real nature of body (*kaya*) and mind (*chitta*); of pleasure and pain (*vedana*); and of the true relations (*yathabhutam*) of all things (*dharma*) in the universe. (*Kaya, chitta, vedana, and dharma* are called the *smṛity upasthanas*). Wisdom will lead the *bhōdhisattva* to perceive that all things come into existence by a combination of various circumstances (*hetupratyaya*) that all things are subject to change (*anitya*); that there is neither a personal ego, soul (*ātman*), nor an unconditioned unknowable substrate in things (*ding an sich brahman* or *paramatman*); and that through their ignorance of the true nature of things (*avidya*) all beings are experiencing mental and physical sufferings in numberless ways. This knowledge will awaken in the *bodhisattva* the deepest compassion for all suffering beings and impel him to work with dauntless energy for their salvation.

It is a glory of Buddhism that it makes intellectual enlightenment an essential condition of salvation. In Buddhism morality and intellectual enlightenment are inseparable from one another. In this respect Buddhism differs from all other religions. All monotheistic religions start with certain assumptions, and when these assumptions are contradicted by the growth of knowledge, they bewail that 'he that increaseth knowledge increaseth sorrow. But Buddhism starts with no assumptions. It stands on the firm rock of facts, and can therefore never shun the dry light of knowledge. Some have attempted to place the *advaita* form of Vedānta on the same level with the Dharma, as in the *advaita* religion the chief means of salvation is what is called *gnanam*. But the *gnanam* of the Vedāntin is entirely different from what the Buddhist understands by *pragna*. *Pragna* means ratiocination based on the observation and experience, and as such has nothing to do with intuition or what is called super-consciousness.

VIII Side by side with *pragna*, the aspirant for bodhi must also practise *dhyana* to attain tranquility, a state of mind full of

restfulness and moral insight. Right peace (samadhi, Samata) alone will bring to a standstill and mental states which produce frivolous sophistries. Dhyana, as understood in Buddhism, is the contemplation of the facts of life from the highest point of view, and as such plays an important part. The Dharma discards prayer as a means of attaining salvation. Dhyana comprises four stages; a stage of gladness and joy born of seclusion accompanied by investigation and reflection, a state of elation and internal calm without reasoning, consequent on investigation & reflection; the total absence of all passion and prejudice; and lastly, a state of self-possession and complete tranquility. Dhyana is a discipline of the mind which leads finally to a state in which the mind is flooded by an illumination which reveals the universe in a new aspect absolutely free from all traces of interest, affection or passion.

Dhyāna, as practised by Buddhist, is not losing consciousness. It is, on the other hand, the subjective way of developing the habitual mode of one's consciousness, known as character. The practice of *dāna* and *sīla*, that is, the doing of good actions, consists in certain external acts of daily life, whereby the lower reflexes are gradually eliminated and the higher ones developed whereas *dhyana*, though it implies the practice of *dāna* and *sīla* involves the direct action of thought and volition on the character. It is thus a self-possessed purposive eradication of egotism with a view to investigate all things dispassionately. It is a strenuous endeavour to bring the mind into perfect harmony with all that exists, to see the place of every thing in nature and adjust one's actions righteously towards them, *Dhyāna* has nothing in common with ecstasy or trance, which is found so largely associated with religious mysticism and is claimed to afford supernatural powers and insight into the divine. 'No member of our community', says the Blessed One, 'may ever arrogate to himself extraordinary gifts or supernatural perfection, through vain-glory give himself out to be a holy man; such, for instance, as to withdraw into solitary places on pretence of enjoying ecstasies

and afterwards presume to teach others the way to uncommon spiritual attainments. Sooner may the lofty palm-tree that has been cut down become green again, than an elect guilty of such pride be restored to his holy station. Take care for yourself that you do not give way to such an excess. Dreams and ecstasies, visions, and trances, which are the very proof of holiness in other religions, are vain and foolish imaginings to the Buddhist.

The Buddhist *dhyana* sometimes called *anuttarayoga*, should not be confounded with the Brahminical *yoga*. The former also has its physical and hygienic side. He who would seek perfection must carefully observe all hygienic conditions. The rules of diet, the habit of deep breathing, and fresh air at all times, the wearing of proper clothing that does not impede the free passage of air over the body, the habit of frequent bathing, regular rest, and a sufficient amount of exercise all are essential. Though *dhyana* may have its physical and hygienic side, it is predominantly intellectual and ethical, its chief purpose being to understand the true nature of consciousness and therefore of man. The yogin par excellence in Buddhism is the generous bodhisattva who practises the six paramitas. While the Brahman yogi endeavours to become absorbed in the universal Brahman, the bodhisattva attempts to realise by contemplation the self-devoid character of all things (*sarvadharmā anupalambha sunyata*), *Sunyata karunayor abhinnaṃ bodhicittaṃ*. The mentality corresponding to bodhi is inseparable from universal compassion and the negation of a self. In his *Mahayana Sroddhotpada Sutra* Asvaghosha specially warns the aspirant for bodhi against confounding the *samadhi* of the Buddhists with that of the *tirthakas*, the heretics.

The practise of *dhyana*, uncoupled with *pragna*, cannot be productive of any good, but when the two go hand in hand, the mind is freed not only from disquietude by the removal of all inconsistencies, but also from *atmamoha*, the lust of self, which is the mother of all egoism.

Ten Impediments. *

1. In the way of those who traverse the Noble Path lie the impediments (samyojana) which must be overcome. The foremost among these is the delusion of a permanent individualised self-(satkayadrishti). This delusion takes many forms. Sometimes the self is identified with the body sometimes it is regarded as a thing that flies away from the body at death; some times it manifests itself in a sentimental or metaphysical clinging to individuality. All the same to one who considers himself a permanent immutable being, and does not realise that he is only a unity originating from an aggregation of skandhas, whose condition has been determined by causes working in the past, and whose future will be determined by cause at work in the present, any progress in the direction of emancipation and enlightenment is possible. But when once a man has realised that there is no permanent ego (atman) which can gain an eternal paradise beyond the grave, the temptation is not far to run to the sensualist's extreme of 'let us eat and drink, for tomorrow we die'. Hence it is necessary to have faith in the possibility of attaining perfection.

2. Pyrrhonism (vichikichcha) is therefore the next obstacle in the path of the neophyte. With its shibboleths of Ignorabimus and Unknowable, pyrrhonism denies all possibility of solving the problem of existence, and thus becomes a mental and moral malady which can only stultify all endeavour towards progress. Scepticism is often nothing more than a cloak in which ignorance masquerades. Scepticism is not an attitude of mind, but an maladjustment denoting psychic instability. Scepticism cannot regenerate men; it can only kill but not give life. Only faith in a new ideal will impel men to move forward in search of a new life. To see to what goal the

Noble path will lead, one must enter the Path. No doubt reasons can be urged for entering the Path, But one must trust oneself to the Path and follow it for to derive the enlightenment the Path alone can furnish.

3. The third obstacle is the belief in the efficacy of purificatory ceremonies and rites (*silavrata paramarsha*). The Vedic religion was purely ritualistic. As the teachings of the Blessed One do not rest on any belief in gods, there is no place in the Dharma for a ritual. Rites and outward observances are mere sham supports, and can afford no emancipation from misery, even when there is the right spirit within.

The man who has overcome the delusion of self, doubt and ritualism has to a larger extent rectified himself, but not till he has broken the next two fetters of (4) sensuality (*kama*) and (5) malevolence (*pratigha*) are his chances of falling back reduced to a minimum. He has to destroy all, (6) and (7) craving (*raga*) for material (*rupa*) and immaterial (*arupa*) pleasures in this world or another world; he must overcome (8) pride (*mana*), (9) self-righteousness (*ouddatya*), and (10) the ignorance of the true nature of things (*avidya*). Having traversed the path he reaches the goal; he becomes perfect, an *arhat*, and attains the blessedness of Nirvana.

Ten Bhumis or stages.*

The career of an aspirant to Buddhahood, which is represented by the Noble Eightfold Path has been elaborated by some leading Buddhist thinkers into ten *bhumis* or stages. When one's intentions and aspirations have become purified by the inception of the thought of bodhi (*chittotpada*) and they find living expression in compassion and charity, he cannot but be joyful. This is the first stage, known as the joyful stage (*pramudita*) it represents the happy state of the newly converted,

* See Samdhi-Chapter III,

The recognition of *sunyata* and the explanation of the world to which it leads purifies and enlarges the aspirant's compassionate disposition. This is the second or immaculate (*vimala*) stage, which is essentially the domain of morality. The practice of morality must be coupled with reflexion (*adhihitta*); hence the bodhisattva must engage himself in the various *bhavanas* so as to annihilate desire, anger, hatred and error, and fortify oneself in faith, compassion, goodwill, generosity and disinterestedness. This is the third or shining (*prabhakari*) stage, in which the seeker after Buddhahood shines, by patience and forbearance. In order to completely surrender the idea of mine, the bodhisattva must perfect himself in good works, intellectual and moral, and especially apply himself to the cultivation of the several virtues connected with bodhi (*bhodhipakṣhadharma*). This is the fourth or radiant (*archishmati*) stage, and is the domain of energy (*virya*), by the putting forth of which alone good works can be perfected. Now the bodhisattva, being safe from bad thoughts, puts himself to a course of study and meditation in order to understand the Four Noble Truths in their true light. This is the fifth or invincible (*sudurjaya*) stage, in which *dhyana* and *samadhi* predominate. The practice of charity, morality, patience, etc., prepares the mind for the thorough mastery of the profound principles of dependent origination (*pratityasamutpada*) and of the substratelessness of all things (*sunyata*), which are the principles to give meaning to all other teaching. The mind of the aspirant is now turned towards these principles which constitute the very essence of Buddhahood. This stage is therefore called 'turned towards' (*abhimukti*) stage, and is the domain in which pragna reigns. Though the bodhisattva abides in the principles of *pratityasamutpada*, *nairātmya* and *sunyata* yet he cannot be said

to have escaped completely from the domain of passion. He is not subject to passion in the sense that any passion whatever would work in him, but he is not completely free from passion, as he has still the intense desire of becoming a Buddha and his intentions for the salvation of all mankind are not fulfilled. He therefore devotes himself to the attainment of that knowledge which would enable him to produce various means or expedients suitable for universal salvation. This is the seventh stage, called far going (duramgama), which sums up the six preceding stages and includes especially the fruits of the sixth, full development of the intelligence of the bodhisattva, the complete absence of regard for the particular, and the constant cherishing of the thought of annihilation (nirodhasamapatti) of individuality. When the bodhisattva has freed himself from eager desire for all particulars (nimittagrahana) and does not direct his thought on special objects (abhoga), he becomes immovable (achala). This is the eighth stage, whose special feature is the domineering presence of that supreme virtue, known as the anupattika dharmakshakshu, of seeing that all things are such as they are and have not been created for any special purpose. The actions of the bodhisattva whether of body or of voice, or of mind, are all compassionate and beneficent, but they are in no way tainted by the idea of self all idea of duality, of mine and thine, having vanished. Though all thought of self has been annihilated, the bodhisattva is not content with tranquil deliverance, but becomes enthusiastic in his devotion to the teaching of the Dharma to others with a view to ripen their merits. This is the ninth stage, the stage of the good one's (sadhupati). The bodhisattva has now become worthy of the royalty of the Dharma. Having received the excellent rain of the Dharma, he himself becomes a cloud of the Dharma (dharmamegha), and in this final tenth stage, the bodhisattva has become a Tathagata, and continues to shed upon creatures the good rain which lays the dust of passions and causes the growth of the harvest of merits.

10. Karma.

'Karmajam loka vaichitryām'. All things are born of activities (Karma). Everything is in a state of continual transformation. *Vicharena nasti kim chid ahetutah*. Yet nothing happens without cause and reason. *'Svatantram na vidyate. Evam Paravasam sarvam yadvasani sopisavasah*..... Nothing exists which is autonomous. Everything depends upon another, and this other thing on which it depends is itself dependent.

Every change is determined by a number of conditions. The most striking of these conditions is ordinarily called its cause, and the change itself is said to be the effect of that cause. Strictly speaking the cause (pratyaya) of any change is the totality of all the conditions needed for its occurrence. That in the cause which makes the effect possible is spoken of as the reason (hetu) of the change. When a seed changes into a plant, that in the seed which makes it become a plant of a particular kind is the reason of the change, while the totality of conditions, such as the soil, water, light, air, space, needed for its germination and growth, constitutes the cause. Similarly sentiency, the germ of consciousness (vignāna bijam), is the reason for the development of individuality (nāma rūpa), while the union of parents, the womb of the mother, the potentialities derived from parents, vegetative and animal activities, and the

environment constitute the causes that produce a particular individuality.

‘Pratiya samutpadam pasyanti te dharmam pasyanti; yo dharmam pasyati sa buddham pasyati.’ He who has understood the chain of causation has understood the inner meaning of the Dharma, and he that has grasped the Dharma has perceived the essence of Buddhahood.

If every change has a cause, and that cause again a cause, is there then no ultimate unchangeable or first cause? Replies the Blessed One in Samyuttaka Nikaya: ‘If a man should gather all the grasses and herbs, twigs, and leaves of this vast continent of India, and arrange them in heaps, saying: This is my mother, this is the mother of my mother, and so on, there would be no end seen to the mother of this man, even though he might reach the end of all the grasses and herbs, twigs and leaves of this continent of India. What is the reason of this? Without beginning and end is this world-process (samsara).’ Again in another place in the same Nikaya the Buddha says: ‘A fruit does not originate of itself nor is it made by another; it originates in virtue of a cause; it ceases on the cessation of the cause.’ There can be no first cause.

ISWARA.

Is there then no Isvara? In a conversation with Anathapindika the Blessed One argued the

matter as follows. 'If the world had been made by Isvara, there should be no change nor destruction, there should be no such thing as sorrow or calamity, as right or wrong, as all things, pure and impure, must come from him. If sorrow and joy, love and hate, which spring up in all conscious beings, be the work of Isvara, he himself must be capable of sorrow and joy, love and hatred, and if he has these, how can he be said to be perfect? If Isvara be the maker, and if all beings have to submit silently to their maker's power, what would be the utility of practising virtue? The doing of right or wrong would be the same, as all deeds are his making and must be the same with their maker. But if sorrow and suffering are attributed to another cause, then there would be something of which Isvara is not the cause. Why, then should not all that exists be uncaused too? Again, if Isvara be the maker, he acts with or without a purpose. If he acts with a purpose, he cannot be all perfect, for a purpose necessarily implies the satisfaction of a want. If he acts without a purpose he must be like the lunatic or suckling babe. Besides, if Isvara, be the maker why should not people reverently submit to him, why should they offer supplications to him when sorely pressed by necessity? And why should people adore more gods than one? Thus the idea of Isvara is proved false by rational argument,

and 'all such contradictory assertions should be exposed.' (Asvaghosha's *Buddha-charita*). 'If, as theists say, God is too great for man to be able to comprehend him, then it follows that his qualities also surpass our range of thought; and that we can neither know him nor attribute to him the quality of a creator' (*Bodhicharytvaraaa*).

Is not the world in which we live, it is asked an orderly world where everything is governed by law? Do not laws imply a law-giver? 'Who sharpened the thorn? Who gave their varied forms, colours, and habits to the deer, kinds and to the birds? *Svabhava*! It is not according to the will (*ichcha*) of any; and if there be no desire, or intention, there can be no intender or designer (*Buddhacharita*).

No natural law is the cause of the observed sequence in nature. Every natural law merely described the conditions on which a particular change is dependent. A body falls to the ground not in consequence of the law of gravitation, but the law of gravitation is the precise statement of what happens when a body is left unsupported. A law of nature does not command that something shall take place, but it merely states how something happens. Every natural law represents a limitation of our thoughts, or our expectations. All attempts to go far beyond the region of experience, whether it be in time or in space, must be affected' with

the greatest insecurity, because the probability of the results is nil.

That man should be truthful, just, merciful, loving and kind to his neighbours, that he should avoid vice and practise virtue, are injunctions that obtain their validity, not because there is Isvara, but because human society would become impossible if they were set at naught. Virtue possesses a self-propagating power. Vice and wrong are ever destroying themselves. In seeking to increase life, making it richer and more happy, egoism really diminishes, impoverishes and annihilates it. Sympathy and love are rooted in the same natural bonds which have conditioned the very continuance of the race on the faithful discharge of their duties to others besides themselves.

Man is man only by living in and sharing the life of a society of his fellows. A human being in isolation would be no human being at all. All achievements of man have been brought about by social solidarity. Only a member of society and by the observance of ethical laws can men enjoy the highest and most durable bliss.

Instead of saying that Isvara is the creator of the world, we ought to say that man has created his idea of Isvara including all its moral elements. As Xenophanes said, if lions could picture a god, they picture him in the form of a lion; the horse like a horse; the oxen like an ox,

In some quarters attempts have been made to find a psychological basis for the belief in Isvara. The existence of such a being is not a matter of direct experience, but a matter of inference, about which the person undergoing the experience can himself or herself be in doubt. The psychology of religious experience proves beyond doubt how the experience varies with the character of the intellectual theory connected with it. To ascertain the truth of a belief reason is the only means and by reasoning, even the most elaborate, the existence of an Isvara cannot be substantiated.

In recent years some thinkers have attempted to prop up the belief in Isvara from the point of view of pragmatism. According to pragmatism the truth of an idea or a proposition does not consist in its agreement with any existing reality, in the possibility of verification, that is to say, in its usefulness for practical life. Truths may be divided into two classes. In one of these, which may be called direct truths, the process of verification is going on daily. The North pole is completely capped with ice is a truth he accepts, but which he has absolutely no means of verification. To the acceptance of this truth he comes by a number of intermediate stages or propositions, which have no special practical value in life. Truths of this class may be said to be indirect. The pragmatic method of proof cannot be regarded as valid for all tions but only for direct truth. Religious

convictions, such as the belief in God, soul, heaven, hell, predestination, are mostly indirect.

The Absolute-Brāhman.

If the world has not been created by Īśvara, may not all existence be a manifestation of the Absolute, the Unconditioned, the Unknowable behind all appearance? said the Bleised, One to Anathapindika: 'If by the Absolute is meant something out of relation to all known things, its existence cannot be established by any reasoning (hetuvidyasastra). How can we know that any thing unrelated to other things exists at all? The whole universe, as we know it, is a system of relations; we know nothing that is, or can be, unrelated. How can that which depends on nothing and is related to nothing, produce things which are related to one another and depend for their existence upon another? Again, the Absolute may be one or many. If it be only one, how can it be the cause of the different things which originate as we know, from different causes? If There be are things, how can the latter be related to one another? If the Absolute pervades all things and fills all space then it cannot also make them, for there is nothing to make. Further, if the Absolute is devoid of all qualities (nirguna), all things arising from it ought likewise to be devoid of qualities. But in reality all things in the world are circumscribed throughout by qualities. Hence the Absolute cannot be their cause. If the Absolute be considered to be different from

qualities, how does it continually create the things, possessing such qualities and manifest itself in them? 'Again, if the Absolute be unchangeable, all things too, for the effect cannot differ in nature from the cause. But all things in the world undergo change and decay. How then can the Absolute be unchangeable? Moreover, if the Absolute which pervades all is the cause of everything, why should we seek liberation? For we ourselves possess this Absolute and must patiently endure every suffering and sorrow incessantly created by the Absolute' (Asvaghosha's Buddhacharita).

The Buddhist denies the existence of all Absolutes, but he does not deny the existence of the internal or external world. For him the world is an aggregate of conditions or relations, which are themselves not self-existent, but inter-dependent. Only when conceived in its totality, has the world any meaning.

If the world is neither the creation of Isvara nor the manifestation of the Absolute (brahman), may it not be a product of the individual self? Without entering on the question of the reality of the self, the Blessed One has shown the absurdity of regarding the self as the maker of the world as follows: 'If you say that the self is the maker, then the self should make all things pleasant. But there are many things in this world not pleasing to one's self; how then could it be asserted that the self is the maker? If it be said that the self does not

wish to make things pleasant, than he who wishes for things pleasant is opposed to his self, the maker. Sorrow and joy are not self-existing. How could it be said that they are made by the self? If we admit that The self is the maker, there should, at least, be no evil karma, but as is well known, our deeds produce good and evil results. Hence the self cannot be the maker. Perhaps it might be said that the self is the maker according to the occasion, but then the occasion ought to be for good alone. Still as good and evil both result from cause, it cannot be that the self has made it so. (Asvaghosha's *Buddhacharita*).

It is indeed true, that the Buddha has propounded no hypothesis concerning the origin and end of things; nor has he given a systematic shape to his views. But from what we find in the *Sutrapitaka* and the *Abhidharmapitaka*, it is not difficult to see clearly his exact position. The Blessed One always spoke in a manner suited to the capacities of his hearers. In his discourses to the ordinary man he naturally appears to be a realist (*sarvastivadin*). On the basis of such discourses the *Vaibhashikas* and the *Sautranikas* have erected a materialistic system of their own, and are adherents of some form of the atomic theory. It is not unlikely that, as Dr. Handt maintains in his *Die Atomistische Grundlayse der vaisheshika philosophic*, the Buddhists were the

originators of the atomic theory. Starting from the fundamental view common to all shades of Buddhism that *samsāra* is a continual springing into existence and perishing, no wonder that some Buddhists regard the whole world as an aggregate of non-eternal atoms, just as the spiritual one is produced by the aggregate of the five *skandās* namely, *Rupa*, *vedāna*, *Vignana*, *Samāna* and *Samsāra* (see below). Both the *Vaibhashikas* and the *Sautrantikas* accept the existence of an extra-psychic outside world; the former maintaining that external things are directly perceived, and the latter that our preceptions are only reflections in the mind of the things outside and therefore the outside world can only be inferred.

On the other hand the *Yogacharas*, the followers of *Asanga*, form a class of subjective idealists (*yogijnanastimatravadin*), denying altogether the reality of the external world and regarding it as the creation of a self-subsisting consciousness (*alayavignana*).

The Blessed One might indeed have given some room for the development of these schools of thought, but he himself never propounded these views. He was neither a materialist who tried to evolve consciousness out of the motion of self-existing physical atoms, nor was he a solipsist who regarded the world as the product

of the activity of self-subsisting spirits. He was a *madhyamika* in thought as well as in life. He steered a middle course. He denied the reality neither of the mind nor of the external world. But he denied the existence of all transcendental substrata, all things in themselves, both *jivatma* and *paramatma*. He was therefore generally called a *sunyavadin*. But he never denied the phenomenal world (*prapanchia*) nor the empirical ego (*namarupa*). He taught a consistent incontrovertible phenomenalism (*advayavada*) so much so that the title of *advayavadi* has been specially given to him.

12. Personality or Self.

Various have been the views propounded concerning human personality, its nature and destiny. The savage thinks that there is inside an animal or a man that lives and moves a little animal or man; the animal inside the animal, the

The *advayavada* of the Buddha should not be confounded with the *advaita* of Sankara. The former is essentially a phenomenalism, whereas the latter is a substantialism, which finds its ultimate ground in Brahman. Though there can be no doubt that the *Gaudapadakarika* has borrowed a great deal from the teachings of the Buddhist patriarch Nagarjuna, yet the essential tenets of the *advaita* system of thought, such as the five kosas, the three sariras, the *sachchidananda* Brahman, the *jivatma*, the absorption of the *jivatma* into Brahman, are all quite foreign to Buddhism.

man inside the man is the soul. This animistic view in one form or other is accepted by Brahminism, Jainism, Christianity and Islam. These religions teach that a man's personality or self is his soul (atman, pudgala, pneuma, psyche), which enters the body at birth and quits it at death. The soul, it is said, forms the invisible, immaterial ego, which, knowing itself as 'I', remains the same amidst all that is changeable. It is the recipient of knowledge through the five gateways of sight, hearing, smell, taste and touch. It is the agent that is active in the movements of the various motor organs. It is the lord not only of the body but also of the mind. Though it may not be seen by the eye, nor reached by speech, nor apprehended by the mind, its existence has to be perceived by faith. 'Not by speech, not by thought', * says the Kathak Upanishad, not by sight is he apprehended; 'he is', by this word, alone and in no other way is he comprehended. Only by him whom he chooses is he comprehended; to him the atman reveals his nature'. Without a soul there could be no immortality, and without immortality, life would not be worth living. The existence of a soul alone could ensure to each individual the fruit of his actions; without a soul

* "Naiva Vacha Na Manasa Praptum sakyo Na Chakshusha, Asthiti Bruvato Anyatra Kadam thatupalabhyate"
Katha 11, 6, 12.

there could be no rewards in heaven nor punishments in hell. Without a soul there could be no recompense for one's deeds by metempsychosis; and without transmigration how would it be possible to account for the differences between man and man in endowments, character, position and fate?

The Dharmā of the Blessed One teaches that this animistic view, this belief in a permanent self or soul, is the most pernicious of errors, the most deceitful of illusions, which will irretrievably mislead its victims into the deepest pit of sorrow and suffering. *Sakkayadrishti* the belief in a transcendental self, is the very first fetter which one has to cast off before he can set his foot on the threshold of the Noble Eightfold Path. The belief in a permanent self must naturally produce attachment to it, and attachment to it must necessarily breed egotism, and craving for pleasure here on earth and then beyond in heaven. Therefore the discernment of a permanent self cannot be the condition of emancipation from sorrow. The very search for *atman* is wrong, and like every other wrong start it must lead in a false direction. As Asvagosa says in his *Śraddhotpada Sutra* all false doctrines invariably arise out of the *atman* conception. If we were liberated from it, the existence of false doctrines would be impossible.' Said the Blessed One to King Bimbisara 'He who knows the nature of his self and understands how

his senses act, finds no room for the 'I' nor even any ground for its supposition. The world holds to the idea of 'I' and from this arises false apprehension. Some say that the 'I' endures after death, others say it perishes. Both have fallen into a grievous error. For if the 'I' be perishable, the fruit people strive for will perish too, and then deliverance will be without merit. If, as others say, the 'I' does not perish it must be always identical and unchanging. Then, moral aims and salvation would be unnecessary, for there would be no use in attempting to change the unchangeable. But as there are marks of joy and sorrow everywhere, how can we speak of any constant being?"

The false belief in a permanent self, which is so widespread, has its origin in a wrong conception of the unity of compound things. A thing (*gunt*) can be separated from its qualities (*guna*) only in thought, but not in reality. Can the properties of a thing be actually removed and the thing still left intact? If heat be removed from fire, would there be any such thing as fire? No doubt we can separate heat from fire in thought and argue about it, but can we actually do so? Suppose the walls, roof and foundation stones of a house were removed, would there be any self or soul of the house left behind?

"Just as the word chariot," says Buddhagoshā in his *Visuddhi* magga, "is but a mode of expression for axle, wheels, pole and other

constituent parts, placed in a certain relation to each other, but when we come to examine the members one by one, we discover in the absolute sense there is no chariot—in exactly the same way the words 'living entity' and 'I' are but a mode of expression for the five attachments (skandhas), but when we come to examine the elements of being, one by one, we discover in the absolute sense there is no living being there to form a basis for such figments as 'I am' or 'I': in other words, that in the absolute sense, there is only name (nama) and form (rupa). In another place the same author writes; 'They say it is a living entity that walks, it is a living entity that stands; but is there any living entity to walk or to stand? There is not. But even as people speak of a cart's going, though there is nothing corresponding to the word cart to go or to stand, yet when the driver has yoked up four oxen and drives them we then, by a mere convention of speech, talk of the cart's going or of the cart's standing, in exactly the same way the body on account of its lack of intelligence resembles the cart, the impulses of the thoughts resemble the oxen, the thought resembles the driver, and when the thought of walking or of standing arises, the windy element (Vata—nervous impulse) arises and shows itself in the actions, and walking, etc, are brought about by this action of the mind and permeation by the windy element. Accordingly, to say: It is a living

entity that walks, it is a living entity that stands; I walk, I stand, is but a mere convention of speech. Similarly says Nagasena in the Milindapanha: 'Just as it is by the condition precedent of the co-existence of its various parts that the word 'chariot' is used, just so is it that where the Skandhas are there we talk of being. 'In relation to the eye and form arises visual consciousness, and simultaneously with it contact (sparsa), emotion (vedana), idea, thought, subsumption of reality and attention.....these processes (dharma), arise in dependence on one another, but there is perceived no cognising subject'.

As Buddhism resolves the whole phenomenal universe (prapancha), outside which nothing exists, into pure psychic processes (dharma), it is but natural that it should categorically reject the existence of an atman, a transcendental subject outside consciousness. But it does not deny the existence of a personality, an empirical ego, an 'I' built up out of the elements of experience and reacting on the elements themselves. 'Personality, said that this personality is?' So asks a bhikshu of the bhikshuni Dhammadinna. And she answers: 'The Blessed One has said that personality consists of the five elements of life-impulse'. Man is an organism built up of the five skandhas, namely, rupa, vedana, viganua, samjna and samskara. Each

of these skandhas is a group of psychical processes. Rupa represents the totality of sensations and ideas pertaining to one's body; vedana the momentary emotional states; vignana the thoughts; samjna the conceptions and abstractions; and samskara the dispositions, inclinations and volitions, "Whatever is gross, that is form (rupa);" says the Milindapanha, 'whatever is subtle, mental, that is name (nama). Nama and form are connected one with the other, and spring into being together. This is their nature through time immemorial'. This view is mutatis mutandis precisely the same as that of modern psychology, which also regards the 'I' as nothing more than the complex collective idea of one's body (rupa) and one's momentary dispositions (....samskara) and perceptions (...vedana, samjna, vignana). 'We should say to-day' says Prof. Titchener in his Outlines of Psychology, 'that life is the general name for a number of complicated physical and chemical processes; not an added principle, a mysterious something over and above them. Similarly, we no longer think of mind as something apart from mental processes, and of intellect (Jnana Sakti) feeling (Iccha Sakti) and will (Kriya Sakti) as faculties with which this something is endowed. Mind is the sum of mental processes, and intellect, feeling and will are contained in the sum'. All that we know consists of colours, sounds, spaces, pressures, temperatures and so forth bound up together in

manifold ways, and with these are also found associated ideas, emotions, desires, memories and so forth. Out of this complex texture rises into prominence that which is relatively more fixed and permanent and impresses itself on the memory, and finds expression in language. Certain of these complexes of relatively greater permanency are called things. But none of these complexes is absolutely permanent. A thing is regarded as one and unchangeable, only so long as there is no necessity to consider details. Thus we speak of the earth as a sphere when great precision is not necessary. But if we are engaged in an orographical investigation, we cannot overlook the earth's deviation from the spherical form and can no longer treat it as a sphere. Similarly, the personality of a man is a complex of certain sensations (rupa) and certain ideas, emotions, volitions, &c. (nama). As Prof. Charles Richet says, human personality 'arises first and principally from the memory of our past existence, then it emanates from all the sensations which come to us, sensations of our internal organs, sensations of outside world, consciousness of effort and of muscular movement'. The personality of a man is as little absolutely permanent as are other things. Its apparent permanence consists in the slowness of its changes and in the fact of its continuity.

Bulldhaghosa in his Visuddhimagga: 'Strictly speaking the duration of the life of a conscious

being is exceedingly brief (kshanika), lasting only while a thought lasts. Just as a chariot wheel rolls only at one point of the tire, and in resting rests only at one point; in exactly the same way, the life of a living being lasts only for the period of one thought. As soon as the thought has ceased, the being is said to have ceased. As it has been said:—The being of a past moment of thought has lived, but does not live, nor will it live. The being of a future moment of thought will live, but has not lived nor does it live. The being of the present moment of thought does live, but has not lived nor will it live.

That which is called the ego, which says 'I am', is merely an aggregate of skandhas (see Page 382) a complex of sensations, ideas, thoughts, emotions and volitions. It is not an eternal immutable entity behind these. The word 'I' remains the same, but its significance continually changes. It originates in the child with the development of self-consciousness (svasamvedanam) and develops first a boy, then a youth, after that a man, and finally a dotard. There is an identity in a certain sense only. As the Blessed One says in the Kutadantha Sutra the sameness is constituted by continuity just as we speak of the identity of a river or a fountain, though the water is continually changing; or the identity between the flame of a lamp at one moment and that at another moment, although different particles of the wick and oil

are consumed in succession, and the flame itself might have been put out for some time in the interim. What characterises the apparent sameness of the 'I' is the cohesion and, co-ordination of a certain number of very frequently recurring sensations and ideas, which therefore come to be regarded as a permanent stock. These are primarily the sensations of one's own body, but they also include the daily recurring sensations of our environment. In short, the 'I' represents a unity arising from one's customary sensations and ideas. It is in relation to this unity that one speaks of 'my body' and 'my soul'. A changeless, simple, unitary ego is a pure myth. Change is even the very law of consciousness. We might as well speak of the kernel of a water bubble as of the self which is supposed to be the lord of one's body, of one's mind, and of one's character.

The denial of a separate self, an atman, however does not obliterate the personality of a man, but liberates the individual from an error that is liable to stunt his intellectual and ethical development and hinder his attainment of perfection. The Dharma removes from life the vanity of self, which is the result of an erroneous belief in the existence of atman and karma as separate entities. As what constitutes a man's personality is his own deeds and aspirations, he that holds his person dear should keep himself free from wickedness, Samyutta

13. Death and After.

So long as the skandhas are united, we have being; when the skandhas dissolve, the being disappears and we have death. Just as fire, though not lying hidden in the two sticks rubbed against each other, originates through friction. in the same way, says the Blessed One, appears consciousness (vignana) under certain conditions and disappears when these conditions cease to exist. When the wood is burnt, the fire disappears. Just so, when the condition of consciousness ceases, consciousness disappears. Rightly did the Buddha teach in plain language to his disciples: 'It were better if the ignorant regarded the body, composed of the four elements, as the 'I' instead of mind. And why do I say so? Because this body may endure for a year, ten years, hundred years and more. But what is called mind, cognition, consciousness, is found to be day and night in restless change.

Just as the seed in the field germinates and grows on account of the moisture in the soil as well as the vitality of the embryo, so do the elementary and composite forms of the organised being and the six organs of sense arise from a cause and from a cause become disintegrated and perish. As the union of the constituent parts forms what is called a 'chariot', so does the union of the skandhas (see page 382) the attribute, of being form what is called a sentient being, As soon as

vitality, warmth, and consciousness forsake the body then the body is inanimate and useless. The deeper one reflects and meditates upon this body, the more he becomes convinced that it is but an empty and vain thing. For, indeed, in it does suffering originate, and in it does suffering endure and perish, nothing else but suffering is produced, and nothing else but suffering perishes with it. All compound things are anitya; he who knows suffering: this is the way that leads to purity. All compound things are dukkha; he who knows and comprehends this becomes freed from suffering; this is the path that leads to purity. All existing things are anatman; he who knows and comprehends this becomes freed from suffering; this is the path that leads to purity. Therefore, let every one, after hearing the words of the Holy One, restrain his tears; let him, on seeing that one has passed away and is dead, conclude: "Never more will he be found by me."

Though death is the dissolution of body and mind, yet it does not end all. The Blessed One has declared that he is neither a sasvatavadin like the Brahmanis, nor an ucchedavadin like the Charvakas and the Lokayatas. While the Dharma discards the existence of a permanent self, an atman which transmigrates from birth to birth, it at the same time upholds the persistence of karma. Man is nothing more

than the temporary union of the five skandhas (See page 382) the beginning of this union is birth, and its end is death. But as long as the union lasts, the ego manifests itself at every moment as an active pain-avoiding, pleasure-seeking will, having relations to other individuals. From this point of view each individual existence is spoken of as a complex of karmas. So long as the karmas remain nearly the same, we recognise the person as the same for all practical purposes. But these karmas, which form the content of one's ego, consist of relations between the person and other individuals and are therefore never confined wholly to oneself; it passes on to others and remains preserved in them even after one's death. So man dies, but one's karma is reborn in other individuals. Just as when a man has written a letter, the writing has ceased, but the letter remains, so when skandhas (see page 382) dissolve, the deeds remain to bear fruit in the future. When a lamp is lit at a burning lamp, there is a kindling of the wick, but no transmigration of the flame. The mango that is planted rots in the ground, but it is reborn in the mangoes of the tree that grows from its seed. From the seed to the fruit there is no transmigration of a mango soul, but there is a reconstruction of its form and the type in all its individual features is preserved in the new mangoes. Thus man reincarnates, though there is no transmigration. One man dies,

and it is another that is reborn. 'What is reborn', says the Milindapanha, 'is name and form'. But it is not the same name and form.

"Just as the words of the teacher do not pass into the mouth of the pupil, who nevertheless repeats them : and just as the features of the face do not pass to the reflection in mirrors and the like, and nevertheless in dependence on them does the image appear; and just as the flame does not pass over from the wick of one lamp to that of another, and nevertheless the flame of the second lamp exists in dependence on that of the former; in exactly the same way not a single element of being passes over from a previous existence into the present existence, nor hence into the next existence; and yet in dependence on the groups, organs of sense, objects of sense, and sense consciousness of the last existence were born those of this one, and from the present groups, organs of sense, objects of sense, and self-consciousness will be born the groups, organs of sense, objects of sense, and sense consciousness of the next existence."

Even the infant, that dies soon after its birth, leaves an impression on its mother which in some way produces a change in the mother. Every deed, every word, every thought is a part of our psychic life and our psychic life remains unbroken, like an extinct flame that has kindled another.

Do we then live after death? asks a well known living writer, and answers as follows: Of course we do, we live. Our bodies dissolve, but our lives continue.

The organism, man and woman, is mortal truly; but the organism, humanity, is immortal. We know of nothing that can destroy it within the conditions of our solar sphere.

The Buddhist doctrine of (karma) is very wide in its scope. Karma operates not only in the sphere of sentient life but extends over the whole of phenomenal existence (Prapancha).

The Buddhistic doctrine of Karma, differs totally from the Brahmanic theory of transmigration. Brahminism teaches the transmigration of a real soul, an (atman), but the Buddhist Dharma inculcates a mere succession of karma.

14. Nirvana.

(Anitya, anatman) and (nirvana) have been rightly called the three corner-stones of Buddhism.

Anitya means impermanence. It signifies that all the constituents of being are transitory, that all things are in a perpetual flux. Nothing is permanent in the universe but change. Mutability is the very characteristic of all existence (visvam kshanabhanguram). The essential feature of all matter, whether living or dead, is its instability. Even energy has a tendency to diffusion and dissipation. Only non-existence, (sunyata), can claim to be immutable. Permanent unchanging substances

exist in our thought, but not in reality. Whatsoever exists is made up of colours, sounds, temperatures, spaces, times, pressures, ideas, emotions, volitions, and so forth, connected with one another in manifold ways. And these are continually changing. Everything is therefore momentary (kshanika). Some things may be relatively more permanent than others, but nothing is absolutely permanent. Modern science can discover nothing fixed in the universe. It is the mistaking of what is impermanent for something permanent that makes (anitya) the source of sorrow (dukkha).

What is anitya is not necessarily mithya or illusory, as some have supposed. The characters that suggest the sheet of water in a mirage are really present, but the deception arises from the failure to take into account all the facts. Similarly, when a man mistakes a rope for a snake, it is not the deliverance of consciousness that is at fault. The characters that suggest the snake are really there in the rope, but the failure to interrogate consciousness exhaustively gives rise to the deception. The fact that we are able to distinguish between deception and truth shows that all experience is not illusory.

The logical consequence of the doctrine of anitya is the principle of anatmata. This principle lays down that nowhere in the universe, neither in the macrocosm nor in the microcosm, there is an unconditioned absolute, transcendent entity or substratum. All that we know consists of a flux.

of sensations, ideas, emotions, volitions, and so forth associated with one another in various ways.

As the Bodhicharyavatara says, *atmanam aparityajya dukkham tyaktum na sūkyate*. Without renouncing the (atman) we cannot get rid of sorrow. Only when the craving for individual immortality is destroyed, will one be able to arrive at a freer and more enlightened view of life, which will not permit of the over-estimation of one's own ego in utter disregard of other egos.

Some think that Nirvana is a state in which the individual soul is completely absorbed in the universal soul, just in the same way as the Vedānta philosophy of the Brahmans understands it. By others it is regarded as the annihilation of all activities (*chittavritti nirodha nictergendetwasheit*), in which love, life and everything become extinct. As regards the first view we need only say that it is radically different from the true conception of Nirvana. Buddhism denies a soul as well as an Absolute. How could it teach communion with, or absorption in, such a mysterious being as Brahman. The follower of the Vedānta says the Blessed One, is like the monkey at the lake which tries to catch the moon in the water mistaking the reflection for the reality.

Though references Nirvana may not be wanting in Brahmanical works, the technical sense in which the term is employed is undoubtedly due to the Buddha and his followers. In the Upanishads

and the philosophical works of the Brāhmanas we come across such terms as amrita, moksha, mukti, nihsreyasa, kaivalya, apavarga as Sanskrit equivalents for salvation, but it is only in the ancient Pali and Sanskrit works on Buddhism that the word Nirvana is frequently employed to mean salvation. The meaning of Nirvana as employed by the Buddha would seem to be connected with the state of a flame that has been blown out.

'When the fire of lust is gone out, peace (nibbuta) is gained; when the fires of hatred and ignorance are gone out, then peace is gained; when the troubles of mind arising from pride, credulity and all other sins have ceased, then peace is gained'. On the extinction of these three fires there result the perfect sinless peace unalloyed bliss arising from purity, good will, and wisdom. The man who has attained Nirvana represents the embodiment of a perfect happy life, resulting from the possession of the most comprehensive knowledge and power of reflection and the realization of a moral and virtuous life. Though Nirvana is the annihilation of all egoism, the abandonment of the struggle for private happiness, the expulsion of all eagerness of temporary desire, it does not imply the annihilation of personality. Annihilation of personality can occur in life only with cessation of all consciousness, as in a swoon or in dreamless sleep.

Badhi, which is but another name for Nirvana is characterized by the seven qualities of zeal, wisdom, reflection, investigation, joy, peace, and serenity. The holy man who has attained Nirvana lives and works, not for himself, but for others. While Nirvana is the annihilation of all thought of self, it at the same time the complete attainment of perfect love and righteousness. In short, it is the realization in the thought and life of those necessary conditions which constitute perfect humanity.

Dharmakaya.

The Buddhist's goal is Buddhahood, and the essence of Buddhahood is Dharmakaya, the totality of all those laws which pervade the facts of life, and whose living recognition constitutes enlightenment. Dharmakaya is the most comprehensive name with which the Buddhist sums up his understanding and also his feeling about the universe.

"Dharmakaya is the norm (a rule) of all existence, the standard of truth, the measure of righteousness, the good law, it is that, in the constitution of things, which makes certain modes of conduct beneficial and certain other modes detrimental. Like a cloud shedding its waters without distinction, Dharmakaya encompasses all with the light of comprehension."

As the rational ideal towards which every mind aims, Dharmakaya governs men, not by authority, but by reason; not by power, but by light.

In his formula of a tyatmika pratitya samutpada the Blessed One has succinctly expounded the various links (nidanas) in the chain of causation that leads to the full development of life as manifested in human beings. In the beginning there is unconscious potentiality (avidya); and in this nebulousity of undefined life the formative and organising propensities (samskaras) shape crude formless aggregates. From the materials thus produced originates an organism possessing awareness, sensibility and irritability (vignana). From these develops self-consciousness, the unity which differentiates self from not-self, and makes organisms live as individual beings (nama rupa). With self-consciousness begins the six fields of exploration (shadayatanas), belonging to the five senses and the mind. The exploration of the six fields brings about the contact (sparsa) with the external world. The preception of the external world, and the exercise of the senses and the mind thereon lead to the experience of different kinds of pleasure and pain (vedana). The experience of pleasure and pain generates in the individualised being, through not knowing its own nature, a grasping desire (trishna) for its own individual satisfaction. The thirst for obtaining egoistic satisfaction induces a cleaving (upadana) to worldly pleasures. The indulgence in worldly pleasures produces the growth and continuation of self-hood (bhava). Self-assertion manifests itself in incessant

changes or births (jati), and these incessant changes, looked at selfishly, become the sources of sorrow connected with sickness old age and death (jaramarana). These give birth to lamentation, anxiety and despair. Thus, the cause of all sorrow lies at the very source ; it lies in the unconscious blind impulses with which life starts. When these blind impulses are checked and controlled the wrong appetences born of them will no longer have sway; with the removal of these wrong appetences, the wrong perception begotten by them will be wiped out, When the wrong understanding of the world is wiped out the egoistic errors peculiar to individualization will cease, and with the cessation of these the illusions of the six fields will disappear. If the illusions of six fields disappear, sense experience will no longer produce misconceptions. When no misconceptions arise in the mind, all grasping desires will cease, and with the disappearance of these will arise freedom from morbid and indurbid cleaving and indulgence. When morbid cleaving geice do not exist, the selfishness of selfhood disappears. When this selfishness is annihilated, there will be Nirvana the complete escape from all sorrow arising from birth, disease, old age, and death and ignorance and evil desires.

He who has attained Nirvana cannot live a life of self-hood, confined to the attainment of individual satisfaction. He lives, not for his own exaltation or for being the centre of devotion to others but to be the inspiration and active member of a sangha in which all alike strive to attain the perfection

that is possible for every man. He may have no desires for himself, but he works for the good of all beings. He identifies himself with all that is good and noble. He extends kindness to all beings. His sympathies are universal. His compassion is so far-reaching that it excludes none; not even those who hate and despise him. Just as a mother, at the risk of her own life, protects her only child, so does he who has attained Nirvana cultivate good will beyond measure among all beings, towards the whole world, unstinted and unmixed with any feeling of making distinctions or showing preference. The removal of the infinite pain of the world is his highest felicity. He remains steadfastly in this state of mind, the best in the world, as the Metta Sutta says, all the while he is awake, whether he be standing, waking, or lying down.'

When the Arahāt dies, the skandhas which constitute his individuality dissolve, but he still lives. In the Nirvāṇa of life (upadhi seshanirvāṇa), the Arahāt may not be free from the ills naturally concomitant to a bodily life, but in (Parinirvāṇa), the Nirvāṇa of death (anupadhi seshanirvāṇa), he has gone to a realm free from such ills. We may not look for him in any material form, or seek him in any audible sound. But whosoever sees the Dharma sees the Buddha. He is ever in the Dharmakaya, the womb of all Tathagatas, that divine spirit of universal compassion and wisdom which carries humanity in its onward and upward march to truth and moral loveliness.

CHAPTER X.

VEDAANTA AND BUDDHISM.

[CONTENTS:—Vedanta and Buddhism—The Notion of the cause of Bondage—Vignana Vada—Sunya Vada—Vignana is Atma—Brahma Bhava is Vignana Matrata—Bodhi's Supreme Knowledge—Bodhisattva—Nirvana].

There were various religious and philosophical speculations in the country before the Buddha was born, which undoubtedly exercised a great influence upon his mind. We notice in the first place a class of people performing various Vedic rites and sacrifices in the belief that they helped one to gain not only the pleasures and enjoyments of this world and the next, but also liberation. Alongside of these advocates of Vedic sacrifices were others who had lost their faith in them and held that they could hardly bring about the highest bliss in life. Some of these thinkers attempted to interpret Vedic sacrifices allegorically, saying for instance, with reference to the 'horse-sacrifice' (*assvamedha*), that the sacrificial horse was not an ordinary horse, but one having the dawn for the head, the sun for the eyes, the wind for the breath, the heaven for the back, the intermediate space between heaven and earth for the belly, the earth for the legs, and so on.

They developed the new idea of internal sacrifice which came to be rightly known as *jnana-yajna* (sacrifice of knowledge) in contrast with the older *dravya-yajna* (sacrifice

with material things). Among the followers of this system of internal sacrifice are Vedantins as well as the Buddha.

As time went on, the authority of the scriptures, the source of Vedic sacrifices, began to lose its hold on the people. As a consequence there arose many free and independent thinkers who propounded new systems of religious and philosophical speculation.

Even the advocates of Vedic sacrifices used to say that the offering of animal sacrifice and that of the sacrificial cake were of the same efficacy. Gradually, in later ages we find the offering of ghee and cake as substitute for animals (ghritapasu and pishtapasu). And it is to be noted that at the present day a stem of sugarcane, or a pumpkin gourd (ikshudanda or kushmanda) is sacrificed as an animal by those worshippers who do not like animal sacrifice.

Be that as it may, a strong voice was raised by a certain section of the people against the Vedic sacrifices attended with animal-killing, which were openly declared to be impure (avissuddha).

Although it cannot be gainsaid that theism, in whatever form it might be, got a strong hold on the mind of some people at the time we are speaking of, yet, by a large section of thinkers, it was utterly ignored.

... This seems to have been due to two factors: firstly, the belief in the extraordinary powers of Vedic rites grew so strong among the followers of the karma-marga (path of ritual) that no necessity whatsoever was felt for the intervention of a God in bestowing the highest reward of the actions (Karmas), i. e., heaven (svarga) or that bliss which never disappears; secondly, the Vedāntic monism declaring the existence of only One Self naturally removed the belief in God also. For, if there remains only One, it is the man himself or his Self, as it is impossible to think of one's own annihilation. Besides, the conception of God is possible only when there is the notion of both the worshipper and the worshipped, and not otherwise.

When the jñāna-marga (path of knowledge) of the Upanishad prevailed over the Karma-marga, external means for achieving the highest object of life naturally gave place to internal ones and thus meditation took the place of performance of rites and ceremonies; this gave rise to yoga which developed to a great extent and was being much practised in the country long before the advent of the Buddha.

Long before the Buddha the religious life of the country had attained a very high degree of moral standard, the key-note of which was brahmacharya, the root of all spiritual advancement,

The freedom of thought prevailing in his days helped to liberate him completely from every bondage of authority. Vedic or non-Vedic. He was independent in thought and followed reason and truth, in place of any person or group of persons, however great or experienced. He did not, however, altogether ignore public opinion in regard to some outward and trifling matters. He would ask his disciples not to accept his words simply out of regard for him, but to do so only after a thorough examination of them, just as a man accepts gold after cutting, burning, and rubbing it on a piece of touchstone. He was very practical, never indulging in mere speculation. He would never discuss any question which in his opinion was of no use to the enquirer. There are things that cannot be expressed by words, but are only to be realized by oneself. There are also truths that are too profound and difficult to be understood by ordinary people. With regard to such questions, even when pressed very hard, he would keep silent. This attitude of the Buddha was only natural; for the highest truth is in fact silence. It was declared by the sages of the Upanishads long before the Buddha: "We do not know, we do not understand how one can teach it. It is different from the known, it is also above the unknown—thus have we heard from those of old who taught us this." * In short, he was a

* (Kena, up. 1, 3, 4.)

sthitaprajna, one firm in judgment and wisdom, of the Bhagavad-Gitaa. His heart was very compassionate and full of genuine and unparalleled love for all living beings, and he used to feel very strongly their sufferings. Moved by the suffering that he saw around him he set out to discover a way of salvation, not first for himself, but for others; for he had such great compassion (mahaakarunaa) that he did not care for his own salvation until everyone was set free from suffering.

Born in an atmosphere full of Upanishadic fragrance, he was, as the canonical works will show, a real knower not only of the Veda (Vedajñña) but also of the Vedanta (Vedaantajñña) having fully practised brahmacharya (Samyutta Nikaaya I. 168; Suttanipata 463). And, like the Vedantists, after he had attained 'Supreme Knowledge' he used to perform not external but internal sacrifices i. e., meditation. Once when (Samyutta Nikaaya I. 168) a Brahmin came to him taking in his hands the remainder of his oblation, the Buddha is reported to have addressed him to the following effect: "Do not deem, O Brahmin, that purity comes by mere laying wood in fire, for it is external. Having, therefore, left that course, I kindle my fire only within, which burns for ever, and on that I have my mind rightly fixed for ever." "Here in this sacrifice the tongue is the sacrificial spoon, and the heart is the altar of the fire."

Referring to such Vedic sacrifices as *asvamedha*, *purushamedha*, etc., which are attended with the slaughter of animals, he holds that they do not make for the achievement of the desired result. Hence great sages do not perform them. On the other hand, the sacrifices in which no animal such as goat or sheep or cow is killed are of great reward and should be performed by the wise (*Samyutta Nikaaya* I. 76). This view is expressed by the Blessed One more than once in the canonical works.

The words *Brahmapraapti* (Pali *patti*-attainment of Brahman) and *Brahmabhuta* (identified with Brahman) very well known in Vedantism are sometimes found in connection with Buddhism in Buddhist works themselves, and there is no reason against accepting them in their Upanishadic senses though with some modification of what is known by the word 'Brahma' in the compounds. The Buddha or an Arhat is often spoken of as *Brahmabhuta* and if, for instance, one reads *Itivuttaka*, p. 57, with a considerable amount of knowledge of Vedanta, one will naturally be inclined to take it in its Vedantic significance. The explanation of the word 'Brahma' in such cases by Buddhist authors seems to be from the sectarian point of view. 'Brahma' (*n*) being interpreted as 'highest or most excellent' (*sseththa* or *ssreshtha*), *Brahma:praapti* is taken to mean 'attainment of the highest state,' while *Brahmabhuta* means 'most excellent being.'

Just as the Buddha, like some of his predecessors, including the strict followers of the Upanishads, had no faith in Vedic sacrifices, especially in animal-killing therein, so like some of his other predecessors he found no place for God too in his system of religion, nor did he discuss the creation and destruction of the universe. Similarly, he had no faith in any external means by which the highest success of life could be attained and consequently, again like the same predecessors of his he accepted yoga and bhaavanaa (meditation) for achieving that purpose, laying special stress on brahmacharya, as in the Upanishads. He repeatedly asked his disciples to practise it for putting an end to suffering (Mahaavagga, pp. 12ff.).

Like the Vedantists, or the Indian philosophers in general, he held that the root cause of the samsaara, from which one seeks escape, is avidya (ignorance) though its interpretation, or the process of its action may be different with different thinkers. Again, like the same Vedantists, he maintained very strongly that suffering is due to desire, kaama, which brings about one's bondage. This idea has found its fullest possible expression in the Hindu scriptures from the Vedas downwards. It is kaama that binds the world; there is no other bond. It is never satisfied, nor is it ever extinguished by enjoyment of desired objects. On the contrary, it grows stronger and stronger. So a sage

says in a Vedic text (Atharva-Veda. IX. ii. 20): "How great in width are heaven and earth, how far the waters flow, how far fire to them art thou superior, always great: to thee as such, O kaama, do I pay homage". In a number of Vedic passages, kaama is identified with fire. And it is not far to seek why this identification is made. Fire is never satisfied with any amount of fuel, so kaama can in no way be satisfied with any amount of its object. The sages of the Upanishads realized it fully and the following few words give expression to what they felt: "When the kaamas that are in his heart cease, then at once the mortal becomes immortal and obtains here (i. e. in this world) Brahman."* The same or similar thoughts abound in other texts of the Upanishads, and the Bhagavad-Gita is full of them.

Exactly the same view seems to have been held by the Buddha as is seen from his declaration that the root cause of sufferings is kaama. And it is so well-known a fact that it needs no elucidation. The most significant incident of his life is that he conquered Mara, the Evil One. It is only after this that he became a Buddha. Remove all the legendary characters of the story and the bare truth will reveal itself that it was only after freeing himself from desire that he attained to Buddhahood, Mara being in the story the

* Katha up. IV. 10.

can only be effected by the knowledge of the Self the latter differs saying that the notion of 'I' and 'mine' can in no way disappear if there really is the existence of the Self. This led him to take quite an opposite and a very bold view that there is no Self or Aatman, as it is understood. Here it is said by his followers that if one knows that, in fact, there is Aatman, one's notions of 'I' and 'mine' or **ahannkaara** and **mamakaara** do not disappear and consequently there is no cessation of one's suffering. For, when a man sees that there is Aatman, he identifies his body with it, and there arises his lasting love for it. This love rouses thirst for comforts and this thirst prevents him from realizing the transitoriness of the objects he wants to enjoy, and he loves to think that they are his and adopts means for their attainment. Where there is the notion of the Self, there arises also the notion of the other-than-the-Self, and, owing to this division of the Self and the other-than-the Self, there spring up feelings of attachment and aversion from which all evils arise. Thus, once a devotee is said to have extolled the Buddha; "If there is the notion of 'I' (**ahannkaara**) in the mind, the continuity of birth does not cease, nor goes away the notion of 'I' from the mind, if there is the notion of Aatman. And there is no other teacher than you in the world advocating the absence of Aatman. Therefore there is no other way to

deliverance than your doctrine." And it is said by a prominent teacher of Buddhism that, as all the passions and evils arise from the notion of Aatman (**satkaayadrishti**) and the object of the notion is Aatman itself, its very existence is denied.

In order to root out desire (**kaama**) attempts are made in the doctrine of the Buddha to show that there is neither the subject of desire, and if that be so, naturally desires can in no way arise. Thus there is the cessation of desire, whereupon liberation or **nirvaana** follows as a natural sequence.

The denial of Aatman is called **nairaatmya**, literally 'the state of being devoid of Aatman.' Radically the word **atman** means 'nature' (**svabhaava**: 'own being'), which never undergoes any change, nor depends on anything for its being.

This **nairaatmya** is twofold : **pudgala - nairaatmya** and **dharma - nairaatmya**. **Pudgala** is nothing but what is known to us by such terms as **sattva**, **jiva**, **purusha**, and so on, that is the Self. By **pudgala-nairaatmya** we understand that what is believed to be a Self or Atman has no independent nature of its own, and consequently no existence in fact, and therefore it is not a thing in reality (**vastusat**), but exists merely in imagination as a name, a term, a designation, a convention for serving the purpose of ordinary life. Similarly, the **dharma**s or things around us, internal or external, have not their Aatman or independent nature, because they depend for their

personification of desire. This may be compared with the well-known dialogue between Yama and Nachiketas in the Kathopanishad. If one considers the tremendous evil consequence of pursuing kama, it will be evident that there is no better word for its expression. Mara literally signifies what is meant by the word *mrityu* (death), both of them being derived from the same root *mri* (to die). Who is it that does not know that kama brings about death? The literature of the country tells the same story in one way or another.

We are told that whatever misfortunes there are, here or hereafter, they are rooted in ignorance (*avidyaa*), and desire. Now the cessation of desire is possible only after the removal of ignorance, which requires for its own disappearance knowledge, or perfect wisdom, or perfection of wisdom.

The sages of the Upanishads solved the problem realizing and advising that there is only the Self or Aatma without a second, "I am below, I am above, I am behind, before, right and left—I am all this."¹ And they declared: "If a man understands himself to be the Aatman, what could he wish or desire for the sake of which he " should pursue the body?"² For "He who sees, perceives and understands this, loves the Self, delights in the Self, revels in the Self, rejoices in the self, becomes

1. Chh. VII. 25. 1. 2. Brih. IV. 4. 12.

a **svaraat** (self-resplendent) "3 That being the case, there is nothing that could be an object of desire, Nor is there anything to be frightened of for the possibility of fear is only there where there are two. For instance, there are both a tiger and a man, the latter may be frightened by the former. Thus by the realization of the Self one becomes completely free not only from desire but also from anxiety, trouble and sorrow, So it is said; "When a man understands that all beings have become only the Self, what sorrow, what trouble can there be to him who once beholds that Unity? "4 Thus, on these or similar grounds, the sages of the Upanishads urged: " Verily, the self is to be perceived, to be heard of, to be thought of, and to be meditated upon."5

THE NOTION OF THE CAUSE OF BONDAGE

It is not that the Buddha did not listen to the above declarations. He did: but his perception of the Self was quite different; for thought that instead of being the cause of liberation as held by the followers of the Upanishads, the knowledge of the Self was, in fact, the real cause of bondage. The notion of 'I' and 'mine' is the cause of bondage, and, as such, it must be shaken off. On the point of the necessity of release from bondage, both the Vedantin and the Buddha are at one, but, while the former maintains that it

What does voidness mean? The state of being devoid of own being (nāihsvabhāvyā). And what are we to understand by it? That which is 'suchness' (tathatā). What is 'suchness'? Being of such nature (tathabhava), that is, the state of being not liable to change (avikaritva), the state of permanent existence (sadavasthayita)*.

To be more clear, the svabhava of a thing means only that which is independent of another (paranirapeksha), and thus, having not been before, it does not come into being (not abhutvā bhavah). Therefore the svabhava of fire is nothing but its non-origination (anutpada) and not its heat, because heat depends on its causes and conditions, and comes into being after having not been at first. Thus there appears nothing, nor does any thing disappear; nothing has an end, nor is anything eternal: nothing is identical nor is anything differentiated; nothing comes hither, nor does anything go thither; there is only dependent origination (pratitya-samutpada), where ceases all expression (prapañchopa'sama).

Viewing things in this light, these teachers, the propounders of the doctrine of 'sunyata, which in this system implies simply the rejection of all sorts of imposition (sarvaropa-nirakriya), declare that anything, external or internal, that appears to us as existing is, in fact, unreal, like

* Madhyamikavritti. pp. 264-265.

the imaginary town in the sky (gandharva-nagara). Thus, there being nothing internally or externally, the notion of 'I' and 'mine', technically satkaya-drishti, disappears completely, as there is neither the subject nor the object of the notion. The disappearance of this notion is followed by the disappearance of samsara which has its roots struck deep in it. The sole object of the followers of the Sunyavada is to root out the notion of 'I' and 'mine', or the Self and that which belongs to the Self.

"One who believes in the void (sunyata) is not attracted by worldly things, because they are baseless. He is not delighted by gain, nor is he cast down by not gaining. He does not feel proud of his glory, nor does he hold back from lack of glory. Scorn does not make him shrink nor does praise win him. Neither does he feel attached to pleasures, nor does he feel aversion to pain. He who is not so attracted by worldly things knows what the void means. Therefore one who believes in the void has neither likes nor dislikes. He knows that which he might like, to be only void, and regards it as void only. He who likes and dislikes anything does not know the void; and he who indulges in quarrel or dispute or debate with any one does not know this to be only void nor does he so regard it." *

* Siksha samuchchaya, p, 264;

being on causes and conditions (pratityasamutpāda). And how can that which is not in its own nature, be in the nature of others? Argument after argument has been offered in support or in refutation of this view, but to avoid prolixity, we need not discuss them here.

VIGNĀNA VĀDA.

There being neither the subject nor the object, there is no room for desire in the case of a wise man.

This idea lies at the root of the two well-known schools of Buddhism, Vijnānavāda, and Sunyavāda. Taking its stand on such statements of the Buddha as 'All this is nothing but chitta', a statement undoubtedly based on the Upanishads, the Vijnānavāda postulates the existence of chitta, or 'mind' only, as the Vedānta of Brahman only, and utterly denies all external things which are, according to it, just like the phantoms created in a dream. Impurities or passions (kleśas), such as desire, obstruct the attainment of liberation, and, as such, are regarded as a 'cover' (kleśaavarana). They are due to the conception or notion of Aatman or Self (atmadrishti), and so they must disappear only when one really understands that in fact there is nothing that can be called Self (pudgala-nairatmya). Then follows liberation.

Man is steeped in ignorance about the things he sees around him, for the things he sees are not in fact what they appear to him, they being only

the vibrations (spanda) or transformations (parinaama) of chitta. Such ignorance is also an obstruction and, like darkness, covers the knowable (jneya), the real truth, and is known to be a 'cover of the knowledge' (jneyaavarana).¹ When this 'cover' is completely removed by means of the right view of things, one becomes omniscient (sarvajna).

SUUNYA VAADA.

The advocates of the Suunyavaada who also hold the doctrine of pudgala and dharma-nairatmya or sunyata, as explained above, teach us that there is nothing real, as everything is devoid of its innate or independent nature; that being the case, anything that appears before us depends for its being on causes and conditions. It cannot therefore, be said that there is anything in its own or innate form (sva-ruupa). We see a thing, no doubt, but it appears to us in its imposed (aaropita) form, and not in its own form (sva-ruupa).

Now, if a thing visible to us is only in its imposed form! of what kind is it then in reality? What is its own form? The answer is that it is dharmata (the state of being a dharma, thing). But what is dharmata? Own being (sva-bhaaya). What is own being? Nature (prakriti). And nature? That which is called voidness (sunyata).

1. Some would explain that as kle'sas themselves are regarded as a 'cover', so are also the things which are knowable (jneya).

When by the meditation on sunyata vanishes the idea of 'I' and 'mine' both internally and externally, all the upadanas 'holdings-up, viz., desire (kama), wrong views (dṛishti), belief in rites (silayrataparamar'sa), and soul-theories (Aatma-vada), also vanish. This extinction of upadanas is followed by that of birth. Thus karmas and passions being extinct, moksha (liberation) is obtained.

VIGNAANA IS AATMA.

The Vijñānavāda referred to above may be based on the Upanishads. This will be perfectly clear if one reads the Vedānta in the light thrown by such older teachers as Gauḍapāda. In the Upanishads Brahman which is identical with Aatman is only **Vijñāna** (consciousness) or **jñāna**. Therefore Brahmapada or Aatmapada is in fact Vijñānavāda. Somehow or other, when all these three, Brahman, Aatman and Vijñāna, are regarded as identical, the following and similar Upanishadic texts can very well be quoted as referring to **Vijñāna**: "Verily, all this is Aatman,"¹ "Brahman alone is all this,"² "All this is Brahman,"³ "There is no diversity here. He who perceives diversity here goes from death to death."⁴ Thus, to say all this is Brahman or Aatman amounts to saying that all this is vijñāna, or in other words, all this is a vivarta, 'illusory manifestation' or parinaama

1. Chh. VII.25.2; 2. Muṇḍ. II.2.11; 3. Chh. III.14.1.
4. Brh. IV.4.19.

'transformation' of Brahman or **Vijnaana**, Compare this with the following words which are said to have been uttered by the Buddha himself: "O the sons of Jina, the three planes are only chitta." The words **Chitta**, **Manas**, and **Vijnaana** are synonymous. It is evident from the above that in both the Vedantic and Buddhist schools of thought, the external world has in fact no reality; and though it appears to us, this appearance itself is due to Avidya according to the Vedantins, or to **vasana** (mental impression), as the Buddhists would maintain. In other words, it is **Avidyaa** or **Vaasanaa** that changes **Vijnaana** into external phenomena and in illusory, mirage, dream, etc.

When the **Vijnaana** does not perceive any object whatsoever, it rests only in itself. This state of resting of the **vijnaana** only in itself is called **Vijnaanamaatrataa**. And this is, as the **Vijnaanavaadins** say, **mukti**, 'deliverance.'

In the Vedanta this **Vijnaanamaatrataa** is expressed in the words, **aatmasamstha-jnaana** (jnana that rests in itself) of Gaudapada in his **Aagama-saasthra** (III.38). This statement of Gaudapada, is undoubtedly based on such words of the Upanishads as the following (Chhandogyopanishad VII. 24, 1-2: "Where one sees nothing else, hears nothing else, understands nothing else.....that is the Infinite (**bhooman**).....The Infinite is immortal

The finite 'is mortal.' "Sir, in what does the Infinite rest?" "In its own greatness or not even in greatness."

The exposition of Gaudapāda (III.46) is here very clear. Says he, 'When the chitta does not fall into a state of oblivion, nor is distracted again, nor is unsteady, nor has it any sense-image then it becomes Brahman.'

BRAHMA BHAAVA IS VIGNAANA MAATRATA.

Thus the *Vijñānāmātrata* of the *Vijñānavādins* is in fact the *Brahmabhāva* of the *Brahmavādins* or *Vedantins*. *Brahmabhāva* means the 'state of Brahman' or 'becoming Brahman.' And this is the *mukti* of the *Brahmavādins*. Therefore, on this point, which is a vitally important one, there is entire agreement between the two *Vijñānavādins*—the *Vedantists* and the *Buddhists*. Or to put it in other words, the original author of the *Buddhist Vijñānavāda* i. e. the Buddha himself, understood the *Vijñānavāda* or *Brahmavāda* of the *Upanishads* in the same light as adopted by such teachers as *Gaudapāda* and the author of the *Yogavasishtha Rāmāyana*. It is, therefore, not too much to say, at least so far as the present point is concerned, that the Buddha was really a knower of the *Vedānta*, as observed above. It can further be observed, I think, that the *prapanchopāśama* of the *Madhyamikas*, and the later *Upanishads* such as the *Māndūkya*, *Vijñāna* or *Vijñaptimātrata* of

the, Vijñānavādins, nirvāṇa of the Buddhists in general, Brahmapraapti or Brahmabhava of the Vedāntins, kevala jñāna of the Sāṃkhya, yoga or citta-vṛtti-nirodha of the Yogins, paramapada of Viṣṇu in the Upanishads and the devotional literature of the country, are, in fact, different expressions of one and the same thing.

It is evident from the dialogue between Assaji and Sāriputta as described in the Vinaya (Mahaavagga I.23), that the spirit of the truth that dawned upon the Buddha lies in his explanation of the origination and cessation of the objects that proceed from a cause. This refers to his law of twelve-membered cause of existence (dvādaśāṅga nidaana) and dependent origination (pratitya samutpaada). They show the gradual origination of the whole mass of sufferings, the starting point of which is ignorance (avidyā), and also its cessation through the cessation of its fundamental cause, ignorance.

BODHI'S SUPREME KNOWLEDGE.

Now, the cessation of ignorance depends only on bodhi 'Supreme Knowledge,' which is in no way easy to acquire. An aspirant to it, who is known in the system by the name of Bodhisattva, is to strive for it throughout his life doing various duties. The ideal of this practice (charya) of a Bodhisattva is very great; indeed, there is nothing more exalting in Buddhism than this. It is not the subtle truth nor the profound philosophy of

Buddhism that attracted people of so many lands, for we cannot think that the average person understood them thoroughly and then accepted the religion, for, in the words of the Buddha himself, they are very difficult to perceive and to understand, unattainable by reasoning, intelligible only to the wise. What is it then in Buddhism that won the heart of the people? It is the noble aim to be achieved, the discipline to be observed, and the practice to be made through the whole life by a Bodhisattva for nirvana.

BODHISATTVA.

Before becoming a Buddha, anyone who strives for Buddhahood is a Bodhisattva, and everyone can become a Buddha. Therefore, the Bodhisattva stage is the stage of discipline preparatory to the attainment of bodhi.

The first and the most important thing in the life of a Bodhisattva is mahamaitri, 'great love' and mahakaruna 'great compassion.' Maitri is that love for all beings (sarva sattva) which a mother feels towards her only and very dear son. And the Maitri that prompts a Bodhisattva to offer his body and life and all sources of good (kusalamūla) to all living beings without any expectation of return is mahamaitri. And the thought or intention to work for the deliverance of all sentient beings, fallen into the unfathomable and unbounded ocean of saṃsāra is called karuṇā.

(compassion). And the karunaa, with which a Bodhisattva desires bodhi or enlightenment not first for himself but for others is mahaakrunaa. We are told that the prince of Kapilavastu, Siddhartha, when he was in the stage of a Bodhisattva, was moved not by his own sufferings but those of the world, such was his love and kindness towards it.

Therefore a Bodhisattva, with a heart full of mahaamaitri and mahaakarunaa, knowing thoroughly the miseries, sorrows, and sufferings of the world, identifies his own happiness with the removal of the sufferings of all creatures, and meditates as follows:

"When pain and fear are not pleasant to me as they are not to others, then how am I different from others that I should preserve myself and not others?"

Thinking thus, a Bodhisattva, in order to put an end to pain and attain the height of joy, both for himself and all other living beings of the world, makes his faith (sraddhaa) firm and fixes his mind on bodhi, praying: "May I become a Buddha to effect the good and happiness of all sentient beings of the world and to put an end to all their sufferings." "By this good action of mine may I become ere long a Buddha, so that for the good of the universe I may preach the truth, delivering thereby all living beings, now subjected to various sufferings."

NIRVAANA.

Undoubtedly, he wants the cessation of suffering or nirvaana, but first not for himself, but for others.

Extremely difficult is the path of a Bodhi-sattva, yet he dares to tread it out of his love for his fellow beings. He is to worship the Tathagatas (Buddhas) and he thinks that this can be done only by serving the world. Hence, he says: "In order to worship the Tathagatas, I undertake the duties of a servant of the world. Let the multitude of people put their feet on my head, or let them kill me, let the Lord of the world (Buddha) be pleased. The kind-hearted Tathagatas have identified themselves with the world, indeed they are seen in the form of beings; these are the only Lords. Why then show them disrespect? This is the worship of the Tathagatas, this is the accomplishment of one's own good, this is the removal of the world's trouble. Let this, therefore, be my holy practice (vrata)."

What happens to a Tathagata (perfect man) after death? Does he continue to exist or does he cease to exist? Does he both exist and not exist, or does he neither exist nor not exist?

Buddha felt constrained to remain silent whenever such an inquiry was pressed. He was always reluctant to commit himself to any statement in reply to any of the above four queries. The real reason is that he was not prepared to admit any of the questions—to entertain the inquiry in that form. With the inquirers, however, those were the questions that vitally concerned them. Buddha felt it necessary to explain his own position thus :

"Just as it is not possible to know whither the fire is gone which was so long burning before a man after it is extinguished once for all on the exhaustion of all materials of burning—the fuel, in the same way it is not possible to represent a Tathagata after he has passed away on the complete exhaustion of all materials of bodily existence and of all pre-requisites of representation of an individual as commonly known."

To say that Buddha attained parinirvana is the same as to say in ordinary language that he died. In his own words, to attain parinirvana is to see 'the fire of life extinguished in that elemental condition of extinction which allows no residuum of possibility for reignition."

With the Jaina, too, parinirvana is the last fruit or final consummation of the highest perfection attained by a man or attainable in human life. But with him parinirvana is the same term as

nirvana, or moksha meaning final liberation that comes to pass on the complete waning out, or exhaustion of the accumulated strength or force of karma. With the Jaina, however, nirvana, or moksha is not a dreadful or terrible term like the Buddhist parinirvana which suggests at once an idea of the complete annihilation of individuality of a saint after death by the simile of the total extinction of a burning lamp on the exhaustion of the oil and the wick.

With the Jaina nirvana is nothing but a highly special or transcendental condition of human soul, in which it remains eternally and absolutely free from passion, hatred, birth, decay, disease, and the like, because of the complete waning out of all causes of dukkha.

How a Bodhisattva serves humanity is described as follows in Bodhi-Charyavatara III p. p. 11-14-16-21.

"May I be a lamp to those who want it, a bed for those who require it, a servant of all. May I have the power to dispose myself in various ways, so that all living beings in space may live upon me until they are liberated."

"Let whatever suffering the world has, come to me, and may the merits of the Bodhisattva make it happy."

The same idea has struck its root deep in Brahmanism, specially in Vaishnavism. Rantideva supplicates fervently in the Bhagavata Purana

(IX. 21. 12): "I do not want the highest state from God, nor do I want the attainment of the eight powers (siddhis), nor the absence of rebirth, but I want to undergo the sufferings of all beings, being in them, so that they may become free from miseries."

The following is from the prayer of Dhruva who was asked by his beloved Lord, when he appeared before him, to choose a boon:

"I pray for the well-being of the universe. I want no boon."

This idea has found its fullest expression also in the following short mantra (formula) in a daily rite called *tarpana* incumbent on every householder: "May the three worlds be satisfied! May the world including all from Brahma (the Creator) to a stump of grass be satisfied." The sages of the Vedas make devout prayers: "May all directions (*di'sa*) be my friend!"; "May all beings see me with the eyes of a friend! May I see all beings with the eyes of a friend! May we all see all beings with the eyes of a friend!"^{2*}

1. Atharva-Veda XIX. 16. 6.

2. Vajasaneyi Samhita 36. 18.

* The invaluable information contained in this Chapter (X) is extracted from the article on 'Buddhism' contributed by Sr Mahamahopadhyaya Vidhusekhar Bhattacharya, Head of the Department of Sanskrit, Calcutta University contributed to the Cultural Heritage of India, published by the Ramakrishna Mission. We are immensely grateful to the author and the publishers.

CHAPTER XI

PHILOSOPHY OF JAINISM. * 11

As old as Vedic Religion.

[CONTENTS:—Philosophy of Jainism—As old as Vedic religion.—The Place of Jaina Darsanas among the Indian Darsanas - Aapta, the Lord-Arahat Parameshtin or Tirthankara-Aacharyas, Upadhyayas and Sadhus—Moksha Marga, Path to Salvation - The Aagamas - Jaina Metaphysics - The five Ultimate Reals - Chetana - Karma - Dravya and Guna - Bheda Abheda - No Samavaya - Classification of Jivas - Ajiva Dravyas - Aakasa - Dharma and Adharma—Kala - Aasrava—Moksha—Jaina Logic and Theory of Knowledge—The doctrine of Asti Nasti—The Doctrine of Sapta bhangi—Jaina Ethics, Ratnatraya—The five Vratas or abstinences - The Spirit of Ahimsa—The Nine Types of Cruelty - Five Types of Falsehood—The Duty of the Homeless Yogin - The Stages of Spiritual Advancement - Conclusion].

It is now a well-known fact that the last of the Jaina Tirthankaras, Lord Mahavira, was an elder contemporary of Gautama Sakya Muni, Lord Buddha. According to the Cambridge History of India, the twenty-third Tirthankara, Lord Parsvanatha, was also a historical person. According to the Jaina tradition, he preceded Mahavira by 250 years.

We may make bold to say that Jainism, the religion of ahimsa (non-injury), is probably as old as the Vedic religion, if not older. In the Rig-Vedic mantras, we have clear references to Rishabha and Arishtanemi two of the Jaina Tirthankaras, the former being the founder of Jaina dharma of the present age.

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The story of Rishabhā also occurs in the Vishnupurana and Bhagvatapurana, where he figures as an avatara (incarnation) of Narayana in an age prior to that of the ten avatars of Vishnu.

It is not necessary to emphasize the fact that throughout Vedic literature consisting of the Samhitas, the Brahmanas and the Upanishads, we find two currents of thought opposed to each other running parallel, sometimes the one becoming dominant, sometimes the other, one enjoining animal sacrifice in the yajnas (sacrifices), and the other condemning it. Hence it is obvious that from the very earliest period of Hindu thought, ahimsa dharma and its opposite have been struggling for domination. "Ma himsayat sarvabhātam,"¹ the Vedic passage which condemns shedding of blood, occurs side by side with "Sarvamethe sarvam hanyat."² The mythic rivalry of Visvamitra and Vasishtha, and the story of Sunahsepa occurring in the Rig-Vedic hymns, similarly indicate the existence of and rivalry between two schools of thought, one sanctioning the sacrifice and the other opposing it.

It is curious to note that the party which opposed animal sacrifice was led by Kshatriya leaders, whereas the party which defended animal sacrifice was led by the priestly class.

When we enter the Upanishadic stage the cleavage between the two kinds of dharma becomes quite obvious. The characteristic doctrine of Upanishadic literature, Aatma-vidya (Self-realization), with its associated doctrine of tapas (self-discipline) becomes openly recognized as the highest dharma whereas the older sacrificial ritualism is assigned a lower status.

Thus the school of Aatma-vidya which had been supporting the doctrine of ahimsa and hence had been opposed to animal sacrifice must be considered to be the forefathers of the latter-day Jaina thinkers of ancient India.

1. "Do not kill any creature."

2. "Kill all kinds of animals in the sarvamedha sacrifice,"

The recent excavations at Harappa and Mohenjo-daro brought to light still more surprising facts. On the seals and coins dug out from these places are found figures resembling the Jaina Tirthankaras.

According to Jaina tradition itself, the Vedas were at one time based upon the doctrine of *ahimsa* and became perverted later on through the personal rivalry between the two teachers at the time of King Vasu.

The Place of Jaina Darsanas among the Indian Darsanas.

It is the usual practice of Hindu philosophers to classify Darsanas (philosophies) into two groups—Vedic and non-Vedic; those that accept the authority of the Vedas and those that reject the authority of the Vedas. They are otherwise known as *Aastika Darsanas* and *Nastika Darsanas*. Under the former heading it is usual to include *Samkhya* and *Yoga*, *Nyaya* and *Vaisesika*, *Mimamsa* and *Vedanta*. Under the latter come the *Jaina Darsana*, *Buddha Darsana* and *Charyaka Darsana*. It is not necessary to attach any importance to the distinction between *Aastika Darsana* and *Nastika Darsana*. From the foregoing sketch it is obvious why the Jainas had to reject the Vedas and Vedic ritualism. Since there is that fundamental difference between *ahimsa dharma* and vedic ritualism the followers of the former cannot be expected to accept the ritualism involving animal sacrifice. Hence it is but a truism to say that the *Jaina Darsana* is outside the Vedic fold. But on this score it is extremely misleading to call it a *Nastika Darsana*, which becomes still more misleading when translated into English as 'an atheistic school.' The term atheism in the English vocabulary has a definite and well recognized significance. It is associated with the Semitic conception of a Creator. One who does not accept such a Creator and his created activity is generally signified by the term atheist. But in the case of Indian Darsanas there is no such implication anywhere.

The Sāmkhya School of philosophy openly rejects the creation theory and ridicules the doctrine of the Creator of the universe. In this respect they are at one with the Jains.

The Yoga school, which has gained the name of "Sesvara-Sāmkhya," i.e., Sāmkhya with an Isvara, as contrasted with the Nirisvara Sāmkhya of Kapila, is equally opposed to *sṛiṣṭivāda* or the creation theory. The Isvara in Yoga philosophy serves merely as an ideal to be realized by man. Besides this function, Isvara in the Yoga system has no resemblance to Jehovah the Creator in the Hebrew religion. In the case of Nyaya and Vaiśeṣika system, writers very often speak of an Isvara, with the attributes of *sṛiṣṭi* and *saṃhara* (dissolution), though the word *sṛiṣṭi* here does not mean the same thing as 'creation' in English.

'Sṛiṣṭi' here refers only to the building up of the cosmos out of ultimate and eternal elements which are in themselves uncreated—the atoms of the physical world and the jivas of the living world. These are assumed to be uncreated and indestructible, existing for ever, serving as the ultimate constituents out of which the cosmos is built and into which the cosmos dissolves during the time of destruction. Hence even when the terms *sṛiṣṭi* and *stishtikartri* are used, they mean something fundamentally different from the English terms, creation and Creator. In the case of the Purva Mīmāṃsā school we don't find any Creator at all. In this respect they are at one with Nirisvara Sāmkhya in rejecting the theory of creation. The ultimate factor in evolution is recognized to be karma. Nothing greater than this is recognised by Mīmāṃsā Darsana. Finally, in the Uttara Mīmāṃsā which is otherwise known as the Vedānta, there is no recognition of a creation theory at all. The concrete world is interpreted to be a manifestation of the ultimate Brahman. Hence the world is explained as the result of evolution and not of creation. When we compare these Darsanas with Jaina Darsana we cannot detect any fundamental difference among them, Jaina Darsana

is opposed to *srishtivāda* even as the *Sāṃkhya Darśana* of Kapila is. But it speaks of a *Paramātman* or *Sarvajña*, the Omniscient Being, who serves as an ideal to be aimed at by man. It resembles the *Purva Mimamsa* in emphasizing the potency of *karma* as the basic principle of *samsāra* (relative world). It resembles *Vedānta* in maintaining that every individual *jīva* is potentially a *Paramātman*. As the commentator *Gunaratna* of *Hārībhadra* *Sūri's* *śāddarśana-samuchchaya* maintains, the only significance we can attach to the word *astika* is a belief in the reality of *ātman*, of *samsāra*, and of *mokṣa* or salvation and in the possibility of *mokṣa mārga* (a path to salvation). Any *Darśana* which insists on a belief in these must be called *Astika Darśana* and a *Darśana* which does not emphasize these doctrines must be *Nastika Darśana*. According to this interpretation the only *Darśana* that could be called *Nastika* is the *Charvaka Darśana* and probably also that school of Buddhism which emphasizes *anatmavāda*; (the doctrine that there is no *ātman* or self). *Jaina Darśana* is no more atheistic than the so-called orthodox *Darśanas* which accept the authority of the *Vedas*. But on this score it is not claimed that *Jaina Darśana* also is a *Vedic Darśana*, since that would be a contradiction in terms, because *Jaina Darśana* is rooted in *ahimsa*, whereas *Vedic ritualism* is intrinsically opposed to *ahimsa dharma*.

Thus according to Jainism there is no creation of the world, nor is there any Creator necessary to explain the nature of the world. This is identical with the attitude taken by *Sāṅkara* when he rejects the doctrine that *Isvara* is only the operative cause of the world. He clearly points out that since the concrete world of reality is without a beginning, the question of its origin does not arise at all, and hence it is not necessary to postulate an *Isvara* as the operative cause of the world, as *nimitta kāraṇa*. Further he elaborately points out the intrinsic defects of the theory that *Isvara* is only the operative cause of the origin of the universe. Hence Jainism

decay or *avasarpini*, of which the current division is the fifth time-period; called *pannchama-kala*. In the period immediately prior to this, the fourth period of *avasarpini*, appeared all the twenty-four Tirthankaras of the modern world-period. There are Rishabha, Ajita, Sambhava, Abhinandana, Sumati, Padmaprabha, Suparsva, Chandraprabha, Pushpadanta, Sitala, Sreyamsa, Vasupujya, Vimala, Ananta, Dharma, Santi, Kunthu, Ara, Malli, Munisuvrita, Nemi, Par'sva and Vardhamana Mahavira. With Mahavira ends the line of the Tirthankaras as also the fourth period of *avasarpini*. The Tirthankara is associated with five kinds of festivals known as the *pancha-kalyanas* in which worship the *devas* take part. The *Pancha-kalyanas* are (1) *Svargavatarana*, the descent of a *deva* to become a Tirthankara; (2) *Mandarabhishheka* (otherwise known as *janmabhishheka*), rejoicing at the birth of the Tirthankara, by performing an *abhishheka* at the summit of Mandara giri; (3) *Dikshakalyana*, when the Tirthankara renounces the kingdom and worldly pleasures in order to become a *yogin*; (4) *Kevalotpatti* which represents the appearance of omniscient knowledge as the result of *tapas* and the destruction of *karmas*; and (5) lastly *Parinirvana-kalyana* representing the complete destruction of all *karmas* and the attainment of salvation or the realization of *Paramatma-svarupa*. The paraphernalia provided by Indra in order to celebrate the glory of the Arhat *Parameshthin* consist of such marvellous occurrences as the appearance of an *asoka* tree to provide shade, the rain of divine flowers, the sounding of divine music, the fanning with *chamara*, the provision of a *simhasana* (throne), the creation of a halo of light surrounding his divine body, and the creation of a triple umbrella, representing his suzerainty over all the three worlds. These are the privileges of a Tirthankara and the *devas* vie with one another to offer him worship.

Acharyas, Upadhyayas and Sadhus.

Besides these two types of Aaptas, the Lords of religion, Jainism recognizes three other kinds of *Parameshthins* who also

deserve reverence and worship from the devotees. And these are the Acharya Parameshthin, Upadhyaya Parameshthin and Sadhu Parameshthin. These three do not represent the stage of complete liberation from *samsara* but nevertheless represent important stages towards that goal. The first of the three classes are Acharya Parameshthins who are endowed with important qualities and have to discharge equally important duties. An Acharya must be free from all attachment to external things, must show general sympathy and love to all living beings, must be actuated by "the three jewels," i. e., right belief, right knowledge and right conduct, must be entirely free from the baser emotions such as anger and ambition, must illustrate by his conduct the significance of the five great *vratas* (vows), must be able to exercise the authority of initiating into the Jina *dharma* all those that seek to be admitted, must possess undoubted knowledge as to the nature of reality, must not be actuated by the desire of self-aggrandizement or self-praise, and must whole-heartedly devote himself to the propagation of *dharma*. Such a great *rishi* who whole-heartedly devotes himself to instruct mankind as to the nature of the path to salvation is called Acharya Parameshthin. Next in rank to this comes the Upadhyaya Parameshthin. His duties are much more modest. He has no authority to initiate people into the Jina *dharma*, or to organize the Jaina *sangha* (organization). His whole function is to popularise the Jina *dharma*, in order to help the several souls entangled in *samsara* to reach the safe haven beyond. He educates and instructs. The third class consists of Sadhu Parameshthins, i. e., all those great souls who do not have any definite function either of authority or of instruction but still illustrate through their conduct the great path to salvation, so that others, following their example, may accept the *dharma* and adopt the path of self-discipline and self-realization.

All these five constitute the Pancha Parameshthins—the five kinds of beings worshipped by the Jainas as representing the ideal in life at different stages of realization.

Moksha Marga—Path to Salvation.

The most important message of Jainism is *moksha marga*,

It is otherwise known as *Ratnatraya*, the three jewels of right belief, right knowledge and right conduct. These three must be present together to constitute the path to salvation. Since all the three are emphasized equally, and since the *moksha marga* is impossible without the compresence of all the three, it is obvious that Jainism is not prepared to admit any one of these three in isolation as a means of salvation. There are religious schools which lay all the emphasis on *bhakti* or faith, on *jñāna* or knowledge, on *karma* or moral conduct. The Bhagavatas mostly emphasize the *bhakti* aspect. Provided that is granted, one is sure of reaching salvation. The Vedantins, especially Advaita Vedantins, emphasize the *jñāna* aspect. Provided *avidya* or ignorance is dispelled, *moksha* or salvation is within your reach. The Purva Mimamsa school may be said to emphasize *karma* or conduct. But according to Jainism no such one-sided emphasis can be accepted as the correct path. All the three must co-exist in a person if he is to walk the path of salvation. The Jaina commentators make the meaning quite clear, by bringing in the analogy of medicine as a curative of some malady. A patient before accepting the medicine prescribed for him by a doctor must have complete faith in the doctor, and must believe in the efficacy of the medicine. Mere belief of this type is not enough; he must be in a position to have accurate information as to the nature of the medicine, how it is to be used and how it will gradually work as a curative principle before he is rid of his sickness. Mere faith in its efficacy and knowledge of its use will not be enough to bring

about a cure in him unless he carries them out in practice by taking the doses as prescribed by the doctor and by observing the dietary rules consistent with the taking of the medicine. Faith in its efficacy, knowledge of its use and actual taking of the medicine—all these three must be present if a cure is to be effected. Any one of these, though valuable in itself, will not be enough to bring about a cure. In the same way the universal malady of *samsaric* (worldly) misery which every soul is suffering from can be cured by this triple panacea—the *ratnatraya*, when accepted as a mixture of the three principles of right faith, right knowledge and right conduct. If any one element is missing, the other two would be useless. Hence the emphasis is laid by the Jaina thinkers on the *ratnatraya* which constitute the *moksha marga*. This *moksha marga* is revealed by the Tirthankara or Arhat Parameshthin for the benefit of suffering mankind.

The Āgamas.

The Āgamas or the scriptures are revealed by the Sarvajna or the omniscient being. The Jaina scripture should not be in conflict with the well-known *pramanas*, the criteria of correct knowledge. It must be capable of leading men towards higher goals, to *svarga* and *moksha*. It must give correct information as to the nature of reality. It must describe the *purusharthas* (ends of human life) of *dharma* religious merit, *artha* (wealth), *kama* (enjoyment) and *moksha*. The scripture with such characteristics and revealed by the Sarvajna has been handed down from generation to generation by a succession of teachers called Ganadharas, beginning with Sudharma, the chief disciple of the Tirthankara Mahavira Vardhamana. It is known by the following appellations: the Sidhanta, Paramagama, Kriyanta,

Veda, Sruti, Śāstra, etc. The scripture* of the Jainas is grouped under three classes of Anga, Purva and Prakirna.

Jaina Metaphysics.

The Jaina philosophy might be summed up in one sentence. The living and the non-living, by coming into contact with each other, forge certain energies which bring about birth, death and various experiences of life; this process could be

In the matter of the religious scripture there is some difference of opinion between the two sects of the Jainas—Digambaras and Svetambaras. About the time of the Maurya Emperor Chandragupta, on account of a terrible famine in Northern India a large body of Jaina ascetics under the leadership of Bhadrabahu with his royal disciple Chandragupta who renounced his kingdom, migrated to the South for the purpose of obtaining support and sustenance during the period of the famine. But a large section of the Jainas as ceties stayed behind in Hindustan. When the body of the ascetics who migrated to the South returned home to the North after the famine conditions had been over, they found that their brethren who stayed at home had changed their habits very much. On account of this change of habits there arose a cleavage between the two sections, which is supposed to be the origin of a schism within the community resulting in the two sections, the Svetambaras and the Digambaras—the former school associated with those that stayed at home and the latter championed by those who migrated towards the South. The books preserved by the Northern group were not accepted as authoritative by the Digambaras who maintained that the original texts revealed by the Tīrthankara Pāramēśthīn and preserved by the succession of teachers were lost completely and what the Svetambaras claimed as the authoritative texts was a spurious substitute for the lost originals. This controversy still persists between these two groups. Of course this contention of the Digambaras is not accepted by the Svetambaras who claim that their texts are quite valid inasmuch as they represent the originals.

stopped, and the energies already forged destroyed, by a course of discipline leading to salvation. A close analysis of this brief statement shows that it involves seven propositions: firstly, that there is something called the living; secondly, that there is something called the non-living; thirdly, that the two come into contact with each other; fourthly that the contact leads to the production of some energies; fifthly, that the process of contact could be stopped; sixthly, that the existing energies could also be exhausted; and lastly, that salvation could be achieved. These seven propositions are called the seven *tattvas* or realities by the Jainas. The first two great truths are that there is a *jīva* or soul and that there is an *ajīva* or non-soul. These two exhaust between them all that exists in the universe. A recognition of the two entities at once marks the Jaina system out as dualistic like the Samkhya and distinguishable from the monistic Vedānta which accepts only one reality without a second. *

The Reality according to Jaina philosophy is uncreated and eternal. "Utpada-vyaya-dravya-yuktam sat;" Reality is that which is characterized by appearance and disappearance in the midst of permanence. This is the peculiar doctrine as to the nature of reality found in Jaina metaphysics and the only parallel to this in Western thought is the Hegelian doctrine of the dialectical nature of reality--thesis and antithesis reconciled and held together by synthesis. Every object of reality embodies in itself an affirmative and a negative aspect synthesized and held together by its own complex nature, quite analogous to the biological principle of metabolism comprehending and reconciling in itself the two opposite processes of katabolism and anabolism. Such is the complex nature of reality according to Jaina metaphysics. It maintains its identity and permanency only through the continued process of changes consisting of origin and

* See Jainism: Its History, Philosophy and Religion By Hiralal Jain M. A., LL.B., professor of Sanskrit, King Edward College, Amraoti, and General Editor, Kṛanjanī Jaina Series and Cultural Heritage of India-Vol. 1.

decay—identity in the midst of variety, and permanency through change. Neither the permanency nor the process of change can be separated from each other. Each is indispensable to the other and hence cannot be separated in reality, though *one may be differentiated from the other in thought and speech.* From this triple nature of reality arise various other philosophical doctrines associated with Jaina metaphysics.

The Five Ultimate Reals.

Such ultimate reals are five in number according to Jaina metaphysics. These constitute the primary elements which go to build up the cosmos. They are jiva, pudgala, dharma, adharma and akasa. These primary constituent elements of the cosmos are technically called pannchastikaya, the five astikayas. The term astikaya is a technical term of Jaina metaphysics. The first part asti implies existence. The second part kaya implies volume. Astikaya, therefore, means a category which is capable of having spatial relations. Here spatial relation should be differentiated from volume associated with matter. Materiality is corporeality which is peculiar to pudgala or matter. Of these five astikayas pudgala alone is murta (corporeal), the others are amurta (non-corporeal), though they are astikayas or existences having spatial relations. Of these the first, jiva astikaya, relates to souls or atmans. It is the only chetana category, the other four being uchetanas. This chetana (conscious), entity jiva, is entirely different from pudgala or matter which represents the inorganic world. If Time is added to these five astikayas, then we have the six dravyas (substances) of Jaina metaphysics. The time category is different in nature from the five astikayas since it is a unilateral series, whereas the astikayas are capable of being associated with multiple spatial points or pradessas. Anything that is capable of having simultaneous relations to multiple spatial points or pradessas would come under astikaya, whereas time can have only unilateral relation of moments and hence cannot have simultaneous relations to a group of multiple points. It corresponds to unilateral series

in mathematics and hence it is excluded from the class of astikayas. In Jaina metaphysics, nevertheless, it is included under the six dravyas, each dravya having the dialectical nature referred to above.

Chetana.

The description of jiva dravya as a chetana entity is exactly similar to the description of atman in Upanishadic literature. Since its nature is chetana, or chitsvarupa, it has the essential characteristics of perception and knowledge. In itself it is incapable of being measured by material units or space units. In the concrete world it is always found associated with a body as an organized being. As an embodied jiva it has all the characteristics of a living being associated with a body and other sense organs. In this concrete world so organized and associated with the body, jivas are of four main groups according to the four gatis (destinations); Devas or divine beings, naras or human beings, narakas or beings relating to hell, and tiryaks or the lower animals and the plant world.

Karma.

These four beings constitute samsara which is the result of karmic bondage according to which a particular jiva will be born in any one of the gatis. Moksha or salvation consists in escaping from the samsaric cycle of births and deaths in any one of these four gatis and reaching that safe haven beyond the ocean of samsara where there is a complete conquest of birth and death. The jiva that reaches this stage beyond samsara is the pure jiva or atman, otherwise known as siddha-jiva, which attains its goal and realizes its true nature. As long as a jiva is in samsara, he is bound by karmic shackles which lead to the building up of a body for himself; and in this stage, on account of his imprisonment in the tabernacle of the body, his purity of self and strength of knowledge have no chance of complete manifestation. Hence his knowledge his nature deformed according as it is bound by various karmas. Since there is no

scope for his pure nature to manifest itself, he mainly depends upon the sense organs as to instruction and acquiring knowledge, and his life is mainly determined by his environment consisting of objects presented to the senses. Nohirell sense objects and repulsed by contrary feelings. Till the proper time comes when he is able to realize his heritage of nobility and purity, he gets immersed in these sense pleasures which only help the jiva move from one birth to another birth, from one gati to another gati, in an unending series of births and deaths.

The jiva as an active agent figures as the operative cause of his own karmas and in turn enjoys the fruits of such *karmas*. Hence according to Jaina metaphysics he is a knower, an actor and an enjoyer. He has knowledge of objects, he acts either to possess them or avoid them and as a result of his action is able to enjoy the fruits thereof. Thus he is endowed with the triple nature of consciousness—conation, cognition and emotion. In this respect the Jaina conception of *jivatman* is wholly different from the other views. For example, the Samkhya conception of Purusha makes him the knower and the enjoyer but not the actor. The Samkhya Purusha is distinctly inactive. His activities are entirely secondary and derived, inasmuch as he is associated with Prakriti, of which his own body is a modification. It is this relationship that is explained metaphorically by the Samkhya school through the story of the lame man on the back of the blind—the Purusha guiding the path while being carried by the blind Prakriti. Jaina metaphysics rejects this view and makes the *atman* active in himself and what he enjoys as *bhoktri* is merely the fruit of his own action which he performs as *kartri*. Hence the Samkhya doctrine that that Purusha is *akartri* is rejected by Jaina metaphysics.

Dravya and Guna.

Dravya is that which manifests itself through its own *gunas* and *paryayas*—qualities and modifications. *Dravya* is a dynamic category which implies a process as already explained.

This process expresses itself in the form of qualities as well as modifications. The usual illustration given is gold with its qualities of yellowness, brilliance, malleability, etc. Its *pariyayas* or modifications are the various ornaments that can be made of it. One ornament may be destroyed and out of the gold another ornament may be made. The disappearance of one *pariyaya* or mode and the appearance of another while the substance remains permanent and constant, are the characteristics of every *dravya*. *Utpada* and *vyaya*, appearance and disappearance always refer to the changing modifications while permanence always refers to the underlying substance. From the aspect of *pariyaya* it is subject to birth and decay. From the aspect of *dravya* it is permanent. Therefore permanence and change in reality refer to two different aspects—change from the aspect of modifications and permanence from the aspect of the underlying substance. When one mode disappears and another mode appears there is certainly no change in the underlying substance.

Bheda-Abheda.

In the illustrations given above gold remains the same. Similar is the relation between gold and its qualities. Jaina metaphysics does not recognize *gunas* without *dravyas* nor *Dravyas* without *gunas*. Qualities without substratum and a substratum without qualities are both empty abstractions and hence unreal. The qualities of gold are entirely distinct from the qualities of any other baser metal. Hence the qualities are identical with the underlying substance, because the qualities constitute the expression of the substance. Since gold is distinct in nature from iron or lead the properties are also distinct. The qualities of one cannot be transformed into the qualities of the other. Thus substance and qualities are identical inasmuch as the latter exhibit the nature of the former. In spite of this identity between *dravya* and *guna*, they are distinct from each other. If there is no fundamental difference between substance and quality, *dravya* and *guna*, there will be no means of apprehending the nature of *dravya* except through its manifestation. Hence the

two must be kept separate in Thought though they cannot be separated in reality. *Dravya* and *guna*, substance and quality, may be said to be different from each other from one point of view and yet identical from another point of view. It is both *bheda* and *abheda*, different and yet identical. This *bheda-abheda* point of view is again peculiar to Jaina metaphysics.

No Samavaya.

In this respect it is fundamentally distinct from the Vaiseshika point of view. According to the Vaiseshika school *dravya* is a distinct *padartha* from *guna* and the two are brought together by a third principle called *samavaya*. *Jiva* is a distinct *dravya* and its properties or *gunas* are considered to be quite distinct. Knowledge (*Jnana*), feeling (*Iccha*), and conation, as properties of *jiva*, exist independently of the soul but are brought together by the intervention of a third *padartha*, *samavaya*, whose function it is to cement together the substance and its qualities. As has already been pointed out, Jaina metaphysics completely rejects this view. *Jnana* and other properties of the *jiva* or soul are inseparable from the nature of the soul and hence the presence of properties in the *atman* is not the result of a combination effected by a third principle. The qualities of the *atman* are there and the nature of the *atman* expresses itself only through the properties. If knowledge, feeling and conation, the properties of the soul were considered to be existing independently of the *atman*, then the soul without these properties will cease to be a conscious principle or *chetana dravya* and hence will be indistinguishable from the *achetana dravya* (matter). The distinction between *chetana* and *achetana* among the reals will cease to have any meaning; similarly properties such as *jnana* and *sukha* or *duhkha* (pleasure or pain) since they do not have any relation to a *chetana dravya*, will cease to be the properties of the *chetana* entity and their association with the *dravya* effected by a third principle, may be with matter, an *achetana dravya*, and not necessarily with a *jiva*. Thus the absolute independence of *guna*

and gunin, property and substratum, is rejected by Jaina metaphysics as an impossible doctrine. Hence jiva is essentially of the nature of jnana, which should not be interpreted as a quality made peculiar to jiva by the operation of a third principle. Thus jiva which is by nature a conscious or chetana principle is fundamentally different from material substance; and yet in concrete life it is intimately in association with a body,

Classification of Jivas.

Throughout the living kingdom in the botanical and zoological world life is found in association with matter. This association of jiva with body, its sarira, is an important characteristic of the concrete living world. Jiva in association with its body is quite different from jiva in its pure state. The latter is called the pure Aatman and the former samsara jiva. This samsara jiva in association with its appropriate body is said to be of different grades of existence. Of course jiva in the four different gatis are all considered to be the samsara jivas. In addition to this distinction of gatis, jivas in the biological kingdom are classified according to their development; Jaina philosophy divides the jivas in the world according to the principle of the development of the sense organs. The lowest class of jivas consists of ekendriya jivas, or jivas having only one sense organ. Next higher to this are dvindriya jivas, or jivas having two sense organs. Then higher above we have jivas with three indriyas. Then there are jivas of four indriyas, then panchendriya jivas or jivas of five sense organs, and lastly, amanaska, i. e. panchendriya jivas with manas (mind). The first class refers to the vegetable kingdom which is considered to be a part of the living world according to Jaina philosophy. Trees and plants have all the properties of living organism such as assimilation, growth and decay and reproduction. They are endowed with only one sense organ—the awareness of touch. In addition to the recognition of the botanical world as a part of the biological world Jaina philosophy speaks of eukahina ekendriya jivas, minute and microscopic organisms endowed with only one sense—the sense

of touch. These generally reside in other bodies. Some of them are found in solid objects like the earth, others are born in water, some others live in air, and some others in light. According to their place of residence these jivas are called *prithvi-kayika*, *ap-kayika*, *vayu-kayika* and *tejas-kayikas*—those that reside in earth, in water, in air and light respectively. This doctrine of *sukshma ekendrya jivas* with their respective places of residence is entirely misunderstood by Oriental scholars who go to the extent of attributing to Jaina philosophy a primitive doctrine of animism that earth, water, air, etc., have their own souls. This confusion is unfortunately the result of a lack of understanding of the fundamentals of Jaina metaphysics.

Worms represent the second class of organisms with two senses—touch and taste. Ants represent the third class with touch, taste and smell. Bees represent the fourth class with sight in addition to the three. Higher animals represent the fifth class having in addition the sense of hearing. Of course man represents the highest of these classes, having mind in addition to the five senses.

Ajiva Dravyas.

The *dravyas* which belong to the non-living class, the *ajiva dravyas*, are *pudgala*, *dharma*, *adharma*, *akasa*, and *kala*—matter, the principle of motion, the principle of rest, space and time. All these are *achetana* (insentient) *dravyas*. *Pudgala* or matter is *murta dravya*, the corporeal category which can be perceived by the senses. It is associated with sense properties such as colour, taste and smell. These consist of ultimate entities called atoms or *paramanus*. By the combination of these atoms aggregates are formed which are called *skandha*. Thus the term *skandha* in Jaina metaphysics means quite a different thing from the Buddhist *skandha*. (See Page 382). These aggregates may range from the smallest molecule of two atoms to the most important aggregate or *maha skandha* represented by the whole physical Universe is entirely dependent upon the ultimate constituent

elements or the *paramanius*. The *pancha bhutas* (five elements) of other systems are but examples of these aggregates of atoms. The *paramanu* or the ultimate atom cannot be perceived by the ordinary senses. So also the minute aggregates or the *skandhas*. The peculiar doctrine of the Jaina metaphysics is the doctrine of karmic matter, *karma-prayoga pudgala* (*karma sarira*)—subtle material aggregates which form the basis for the building up of the subtle body which is associated with every *jiva*, till the time of its liberation or *moksha*. The gross organic body which is born of the parents, nourished by food, and subject to disease, decay and death, is the ordinary body known as *audarika sarira*—the body which is given birth to and is cast away by its associated *jiva* at the time of death. But the *karma-sarira* the *jiva* cannot so cast away during its existence in *samsara*. This subtle karmic body is inevitably associated with every *samsara jiva* throughout its career in the cycle of births and deaths. In fact it is this karmic body that is responsible for the *samsaric* changes of *atman* which is in itself a pure *chelana dravya*. Its intrinsic purity is thus lost or diminished, because of its association with this karmic body constituted by the subtle material aggregates or *karma pudgalas*. The building up of this karmic body around the soul is conditioned by the psychic activities of the soul itself. The conscious activities such as desires and emotions, according as they are healthy or unhealthy, act as causal conditions for the building up of the karmic body which becomes the vehicle for good or evil according to the nature of the psychic conditions which determine them and in its turn affects the nature of the psychic experience. Thus the interdependence between *jiva* and the karmic body acting as cause and effect, each in its turn, continues to keep up the show of the *samsaric* drama. But this should not be interpreted as fatalism, because the *jiva* has in its unfathomable being a mighty potency transcending the limitations imposed upon it by its association with its karmic body. Thus each person has the power and possibility of becoming an architect of his own destiny.

Jiva and *pudgala* thus constitute the main dravyas. All activities in the world must be ultimately traceable to these two entities, *jiva* and *pudgalas*, soul and matter. Hence they are called active principles, *sakriya-dravyas*—dravyas which are capable of acting. The other dravyas—*dharma*, *adharma*, *akasa* and *kala* are therefore called *nishkriya dravyas*—dravyas without intrinsic activities.

Akasa.

Of these *akasa* refers to space. Its only function is to accommodate the other dravyas.

Thus space, according to Jaina metaphysics, is infinite in extent. That portion of *akasa* which accommodates the concrete world with its *samsara jivas* and *pudgala* is called *loka-akasa*—space accommodating the world. The space beyond, where there is neither matter nor soul, is called *alokaa-kasa*—the space beyond the world. Thus according to Jaina conception the physical universe is supposed to have a definite structure within which are accommodated all the *jivas* and all the *pudgala skandhas* and *paramanus*.

Dharma and Adharma—Motion and Rest.

Dharma and *adharma*, the principle of motion and the principle of rest, are two categories peculiar to Jaina metaphysics which are not found in any other Indian system. These are *achetana dravyas*; hence they differ from *jiva*. They are *amurtas* and hence differ from *pudgala* or matter. They are *nishkriyas*, without intrinsic activity, and hence differ from both *jiva* and *pudgala*, the only two dravyas which have activities. They resemble the other dravyas except *kala* inasmuch as these are called *astikayas*—existences having the capacity to be related to several spatial points simultaneously, what is technically called *pradesatva*. The two pervade the whole of *loka-akasa*. They do not extend beyond it. Subtle and imperceptible in themselves, they are endowed with important properties of serving as conditions for motion or rest. Movement in world is associated

with either a *jīva* or a *puḍgala*, Motion in a moving object, whether living or non living, is the result of appropriate causal conditions residing in the thing itself—*jīva* or *puḍgala*; these being *sakriyā dravyas* are capable of moving by themselves or as the result of appropriate causal conditions, which must also be material or living. The movement in these things is necessarily conditioned by the presence of this *dharma dravya* which pervades the whole of the world. Remaining in itself non-operative, this *dharma dravya* serves as a condition for making movement possible; and the illustration generally given is the presence of water for the movement of fish. When a fish swims the movement is due to an operative cause present in itself. Nevertheless swimming would be impossible without the presence of water. Water in the ocean is not an operative cause of the movement. Nevertheless it is a necessary condition. Similarly, while life and matter are both capable of moving of their own accord determined by appropriate operative causal conditions, their movement is certainly dependent upon the presence of this non-operative principle called *dharma*.

Similarly, when a moving object comes to rest it is necessary to have the presence of an opposite principle. Such a principle determining rest, i. e. coming to a standstill in the case of a moving object (whether living or non-living) is *adharma dravya*. This also is a non-operative condition of rest. A moving object coming to rest is certainly the result of an operative condition present in itself. A bird must cease to beat its wings so that its flight may come to a stop. But the stopping of activity requires a further condition. A bird ceasing to fly must perch on the branch of a tree or on the ground. Just as the branch of a tree or the ground serves as non-operative condition of rest, the presence of the *adharma* principle serves as a condition for moving objects to come to rest.

Why should we postulate these two principles of *dharma* and *adharma*? Is it not enough to have the rest of the

categories? Jaina metaphysics answers this objection and postulates the necessity of these two principles by stating that without these two there would be no definite structure of the world. The cosmos will disintegrate into primordial atoms which may spread throughout the whole of infinite space. Hence, there will be no distinction between *loka* and *aloka*, the world and the beyond. There will be no permanent constitution of the world. Without constancy in the structure of the world there will be nothing left but chaos. Hence what sustains the world as world and what prevents the disintegration of the world into a chaos is the presence of these two principles, *dharma* and *adharma*. Hence we have to postulate these two categories in order to explain the nature and constitution of the cosmos.

Kala-Time.

The last *dravya* is *kala* or time. Jaina metaphysics postulates time as a necessary category of existence. Without postulating time it is not possible to understand growth and evolution. The whole world consisting of matter as well as soul is in a process of change either evolution or involution. Changes involving growth and decay constitute the very nature of the concrete world. The process of change without time would be unintelligible and must be dismissed as illusory. Since the concrete world cannot be dismissed as illusory according to Jaina metaphysics, time must be postulated as a necessary condition of change. This time serves as the condition of change in other things and is called *kala dravya* or the category of time. This real time is contrasted with *vyāvaharika* time based upon conventions. *Kala dravya* or real time consists of moments or *kala paramanus* which constitute a time series having only the relation of before and after. There can be no simultaneous moments in the time series. The conventional time is the time which we use in our social life, the durations being measured by the moments of the sun and moon. This is of different durations according to different measures and ranges from the shortest *nimisha* to the longest *yuga*. These are the six *dravyas*

according to Jaina metaphysics, which may be grouped under two heads, *jīva dravya* and *ajīva dravya*, the latter containing all the other five in it.

Āsṛava.

We have noticed already that the *jīva* throughout the samsāric life is associated with a karmic body which forms the nucleus around which the grosser bodies are built up. According to this conception the building up of the karmic body forms the foundation for life in *samsara* and the disintegration of the karmic body constitutes the final liberation of *jīva*. The process of building up of the karmic body and the plan of breaking up of the same are considered to be important aspects of metaphysical truth. *Jīva* and *ajīva* being the primary entities, how are they brought together to build up the body appropriate to each *jīva*? In answering this question Jaina metaphysics describes the process in the following way; *Āsṛava*, which term means "flowing in," represents the process by which karmic molecules are attracted by a *jīva* according to the characteristic psychic experience. The process of *asrava* or the flowing in of karmic molecules is the main basis of the building up of the karmic body which like the cocoon of a silkworm surrounds the *jīva* and acts as an impediment against the free manifestation of the intrinsic qualities of the *jīva*. When once there is the process of flowing in or *asrava* of karmic matter, the next stage is *bandha* when the karmic matter gets settled, or fixed up, in the karmic body. This karma bondage is of various intensity and duration. So long as the *jīva* is not alive to his own intrinsic properties, and so long as he identifies himself with objects alien to himself, the building up of the karmic cocoon goes on interminably. But when the *jīva* realizes his nature as distinct from the material world, he endeavours to extricate himself from the trammels of the samsāric world whose root cause is the karmic body. The first step in extricating oneself from the shackles is called *anvara*, putting a stop to the

inflow of karmic matter, and thus obstructing the stream of karmic molecules which may get absorbed in the karmic body. This process of samvara or blacking up the inflow is conditioned by the appropriate mental attitude characterized by freedom from the attractions of sense objects and concentration upon one's own nature. In other words, yogic meditation or tapas is the inevitable condition for preventing the flowing in of karmic matter and for preventing fresh assimilation by the karmic body. When once this is achieved, then the yogin turns his attention to the karmic deposits already present in his karmic body concentrated attention and by endeavour to realize one's own true nature by tapas, the already deposited karmic matter is loosened and finally shaken away. This process, by which the karmic body gradually gets disintegrated by the attack on its intensity and duration is technically called the process of nirjara. When the karmic body has already lost the chance of being strengthened by new karmic matter by samvara, and when the old karmic matter already present thus crumbles and disintegrates, the karmic body which is like the cocoon of the silkworm gradually gets diminished in its intensity and duration till it finally disappears. Side by side with the decay of the karmic body intrinsic qualities of the *atman* get expressed more and more.

Moksha.

And when the karmic body finally disintegrates and disappears, the *atman* shines in full luminosity, in infinite greatness and infinite glory which state represents final liberation or moksha. Then the samsarik jiva by the process of destroying all the karmas becomes Paramatman, the pure soul with infinite knowledge, power and bliss. These stages represent critical periods in the life-history of the soul. Technically, according to Jaina metaphysics, these together with primary entities, jivas and ajivas, constitute the seven *tattvas* (principles): *Jiva*, *ajiva*, *dravya*, *abhandha*, *samvara*, *nirjara*

and *moksha*. If we add the two mental attainments, *puṇya* and *papa*, virtue and vice, to these, we get the nine *padartas* (categories). Thus we have in Jaina metaphysics the five *astikāyas*, the six *dravyas*—when time is added on to *astikāyas*, the seven *tattvas* and the nine *padārthas*—according to the point of view adopted and the purpose for which the categories are enumerated.

Jaina Logic and Theory of Knowledge.

According to the Jaina theory, there are five different types of knowledge, viz. *mati*, *sruti*, *avadhi manah-paryaya*, *kevala jñāna*—ordinary sense experience, knowledge from the scripture, a kind of clairvoyance, a kind of telepathy, and the infinite knowledge, respectively. The first or *matijñāna* refers to the ordinary process of sense experience which is generally conditioned by perception through the activities of the sense organs and the inferential knowledge based upon these. The second type, *sruti jñāna*, is the knowledge revealed by the scripture, the scripture itself being revealed to the world by Sarvajña Vitaraga Parameshthin. The third type is called *avadhi jñāna*. From the description given of it, it corresponds to what is known as clairvoyance. It implies the perception of things and events at a great distance of time or space. It is a kind of extra-sensory perception, not ordinary available to all persons though it is latent in everyone. Through the instrument of extra-sensory perception one may actually see events taking place in a distant land or a distant time. The fourth type is *manah-paryaya jñāna*. This refers to the knowledge of the thoughts taking place in other individual minds. It is different from the former, inasmuch as it does not resemble ordinary visual perception. It has direct access to the mind of other persons and this capacity arises only as a result of yoga and tapas. The last, *kevala jñāna*, refers to the infinite knowledge which the soul attains as the result of complete liberation or *moksha*. These are five kinds of *jñāna* which constitute the *pramāṇa* (instruments of knowledge, according to the

Jaina theory of knowledge. Of these, the first two are described as paroksha jnana (direct knowledge), because they are due to the direct perception of the soul without any intervening medium. This use of the pratyaksha is peculiar to the Jaina theory of knowledge. The term aksha means the atman or soul and pratyaksha jnana is the direct knowledge by the atman. Since mati jnana and sruti jnana do not form such direct perception by the soul, they are called paroksha, because they depend upon the intervening medium of the sense organs. This use corresponds to the yogic pratyaksha of other systems.

The acquisition of knowledge therefore depends upon these pramanas whose function it is to reveal the nature of objects in reality. The external world revealed through these pramanas consists of real objects and hence should not be dismissed as illusory. In this respect the Jaina theory of knowledge rejects the theory of maya of Advaitism as well as the Buddhistic doctrine of illusoriness of the objective world. The function of jnana is merely to reveal, on the one hand, the objective reality which is already existing, and also to reveal itself, on the other hand. Knowledge, therefore, is like a lamp which on account of its luminosity reveals other objects as well as itself, the objects so revealed being real. The external objects so known are independent, inasmuch as they exist by themselves and yet are related to knowledge as they are revealed by knowledge. Similarly, in the case of the soul, it is both the subject and the object of knowledge in one; this inner experience is able to reveal the nature of chetana entity—the soul.

The Doctrine of Asti-Nasti.

The logical doctrine of Jaina philosophy forms the most important aspect of that school, but unfortunately, it is the doctrine most misunderstood by the non-Jaina critics. The fundamental principle of this logical doctrine implies the possibility of a positive and negative predication about the same thing. How this is possible is the perplexing question which confronts

the critic, who at once concludes from the apparent contradictoriness that it is absurd. The doctrine is generally referred to as asti-nasti, the thing both is and is not. Stated so simply, it is prima facie contradictory. But, when we carefully examine the doctrine as expounded by the Jaina philosophy, it appears to be a statement of an obvious truth which cannot be reasonably controverted.

According to Jaina logic, affirmative predication about a thing depends upon four conditions—svadravya, svak-hetra, svākala and svabhava—its own substance its own time or duration and its own nature or modification. Correspondingly the negative predication about the same thing is conditioned by the four things of an opposite nature—paradravya, parakshetra, parakala and parabhava—alien substance, alien locality, alien nature or modification. Let us explain the point more clearly. When you want to describe a particular ornament made of gold, you can also say that it is not made of any other baser metal. It is made of gold and it is not made of any other metal—are two obvious predications about the same thing, the affirmation from the point of view of itself and the negation from the point of view of other substances. Asti from svadravya, and nasti from paradravya, both asti and nasti referring to the gold ornament. Similarly, when you are talking about a certain object with reference to its locality, you may say that it is in its own locality, and it is not in any other place. When you find the cow in its shed, you say the cow is present in the shed. And about the same cow you can say that it is not out in the field. Thus you say that Socrates was born in Athens and Socrates was not born in Rome—affirmative predication from svakshetra and negative predication from parakshetra, both referring to the same individual. Similarly, you may affirm the historical period of an individual when you refer to his proper time in history, and deny his relationship to any other period of time. Tennyson lived in the Victorian age and he did not live in the

Elizabethan period. The same, with the last condition, bhava or mode. Charles I. died on the gallows and did not die in his bed.

From these examples it is quite obvious that both affirmative and negative predications are possible about the same thing, from different points of view, enumerated above. It is this that is most important in this theory of predication. From the same point of view certainly it would be absurd to talk of affirmation and negation. The affirmative predication is conditioned by one aspect and the negative predication is conditioned by another. It is this difference of aspect that makes the asti-nasti doctrine quite possible and enables us to have an affirmative and negative predication about the same object of reality.

The Jaina doctrine of asti-nasti, the possibility of two predications, affirmative and negative, about the same thing, refers only to the reals and not to the unreals.

The Doctrine of Sapta Bhangi.

Based upon this principle is the other logical doctrine of saptabhāṅgi, the seven modes of predication. If your object is to assert about a thing something in relation to its own substance or locality, time or mode, you will be satisfied with mere affirmation or asti. If your object is to assert something in relation to an alien substance, locality, time and mode, you will be satisfied with negation or nasti. If you are interested in both the aspects, then you will assert both, one after the other, asti and nasti. But if you attempt to represent both these aspects, affirmative and negative, in the same predication, you find it impossible to do so. Language fails to express your meaning. You can only say that it is impossible so to assert both the points together. It is avaktavya (inexpressible). Thus you have the four initial modes of predication in the group of saptabhāṅgi. If you combine the fourth item, avaktavya, to each of the first three, then you have all the seven modes of

predication : Asti, nasti, asti-nasti, avaktavya, nsti-avaktavya, nesti-avaktavya and asti-nasti, avaktavya. These are the only seven possible modes of predication that you can have.

Jaina Ethics—Ratnatraya.

There are two courses of moral discipline according to Jaina ethics, one prescribed for the householder and the other for the homeless sanyasin. The former is called the *bandha* of the householder and the latter, the conduct of the ascetic. In both cases the code of morals is based upon the doctrine of ahimsa. Everything is interpreted in the light of that ideal. We have already seen that the path of righteousness consists of the three elements—right faith, right knowledge and right conduct. Hence the path prescribed either for the householder or for the ascetic must necessarily consist of these three 'jewels' or the *ratnatraya*.

Right faith, right knowledge and right conduct together constitute the way to salvation. These correspond to the *bhakti*, *jnana* and *karma-yogas* of Hinduism, but the chief difference is that while Hinduism regards them as singly sufficient to lead the aspirant to the final goal, Jainism considers a combination of the three as essential for the desired end.

Hence *dharma* or the path of duty, according to Jainism, consists of the *ratnatraya*—right faith, right knowledge and right conduct. *Dharma* would be incomplete if any one of these is wanting. Hence the path of duty is associated with these three elements. Of these three inevitably the first is the foundation of *dharma*. *Samyak-darsana* or right faith is the basis of conduct. Hence it is emphasized as the important starting point, in the religious life of a Jaina householder, not to say of the

ascetic. In order to possess an unwavering faith the Jaina householder is expected to get rid of certain undesirable qualities—the three types of superstitious ignorance and the eight kinds of haughtiness or arrogance. The householder must rid himself of these evils before he can be sure of his faith. What are the three types of superstitious ignorance? These are said to be three mudhas—loka-mudha, devamudha and pashandi-mudha. The first refers to the general superstition among people that by bathing in the so-called sacred rivers, one can attain spiritual purity and not merely bodily cleanliness. Similarly, climbing up the hills or walking through fire may be associated with a certain sanctity. Such beliefs are considered to be entirely superstitious and one must realize that no spiritual sanctity can be derived from such practices. Similarly, people believe in the powers of village gods and goddesses, who are endowed with ordinary human qualities and human emotions. Attempts to propitiate such gods and goddesses with the object of securing certain selfish ends will come under the second type of superstition called deva-mudha. Devotion to certain false ascetics who are actuated by the sole motive of self-aggrandizement and acceptance of their teaching as gospel truth would come under the third type of superstition called pashandi-mudha. One should be careful not to be misled by such false teachers. Freedom from these three types of superstition is the primary condition of right faith. Even this is not enough. One who has the right faith must be free from the eight types of arrogance. Humility is the sine qua non of religious worship. Jaina teachers evidently emphasize humility as a necessary condition for entering the kingdom of God and such humility could be secured only by ridding oneself of the eight types of

haughtiness; "Don't be arrogant because you are very intelligent. Don't be arrogant that you are able to conduct a grand type of temple worship. Don't be haughty because of your noble family. Don't be conceited because of your caste. Don't be conceited because of your physical or mental strength. Don't be haughty because of your magical powers. Don't be conceited because of your tapa or yoga. Don't be conceited because of the beauty of your person." Unless you free yourself of these eight types of arrogance you cannot have right faith. Hence you will not be fit to walk the path of righteousness. It is interesting to note how the Jaina teachers emphasize these eight types of conceit as incompatible with spiritual humility. Even caste pride must be got rid of. For according to the teacher even a matanga (Chandala), if he has right faith, will be considered the God of gods. Eliminating superstition and haughtiness right faith must be made the foundation of religious life. On this foundation equipped with knowledge or samyak jnana, samyak charitra or right conduct must thrive. The life of the householder in certain respects is better than the life of the ascetic. If it is possible for the householder to walk the path of righteousness without indulging in worldly pleasures and to secure his spiritual freedom, then his life is certainly much higher and much nobler than the life of the homeless ascetic who roams about in the forest and yet whose thoughts are turned towards things worldly.

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The Five Vratas or Abstinences.

The householder thus equipped with right faith and right knowledge must observe the five vratas or abstinences. He must be free from cruelty, untruth, theft, unchastity and

unnecessary luxury. Every householder is enjoined not to have anything to do with these five things: Thou shalt not kill, thou shalt not utter untruth, thou shalt not steal, thou shalt not covet thy neighbour's wife, thou shalt be free from avarice. These are the five restrictions prescribed for the householder. They are called *anuvratas*, the little code of morals since they are of limited application. When they are applied without limitation, then they become *mahavratas*, the great code of morals, which is prescribed for the *yatis* or homeless ascetics. It is worth noticing that *ahimsa* leads the five *vratas*; *Ahimsa*—non-cruelty, *satya*—truthfulness, *asteya*—non-theft, *brahmacharya*—chastity, and *aparigraha*—non-attachment to worldly goods. Every householder is expected to practise these five *vratas* according to his capacity. He has to pass through the eleven stages or grades of a householder's life according to the success of his discipline, before he can enter the life of an ascetic.

1. The Spirit of Ahimsa.

The first *vrata*, *ahimsa*, means not injuring any living being, an animal or even an insect, either by thought, word or deed. It is not enough that you yourself do not directly injure; you should neither cause injury through an agent nor indirectly approve of the conduct of others when they indulge in such an act of cruelty. Neither inflict injury yourself directly nor cause it to be inflicted through some other agency nor approve of the conduct of others when they indulge in such cruelty. Such is the implication of the first and most important *vrata* for a Jain householder; so entirely different is this doctrine of

ahimsa from what is preached and practised by the Buddhist. According to the Buddhist ideal, *ahimsa* merely means not directly inflicting injury oneself. The other two types do not come under it. Hence they would purchase meat from the butcher, though they themselves would not kill the animal. But according to the Jains, such a conduct is not consistent with the spirit of *ahimsa*. Because the Jain conception of *ahimsa* implies not merely abstaining from direct injury but also abstaining from the two types of indirect injury—instigating others to cruelty and approving of cruelty in others. *Himsa* in any form should be avoided. Thus nine types of cruelty should be avoided if this principle is to be rightly observed. This principle of *ahimsa* may very often be violated by circumventing it. There are five such violations; Cutting the ears or tail of animals, binding them cruelly with ropes, thus preventing free movement, beating them cruelly with sticks, compelling them to carry burdens beyond their capacity and not feeding them properly.

2. Truth and Five Types of Falsehood.

The second *vrata*, not to utter falsehood, is quite obvious. But it is interesting to note that even speaking truth which results in injury to others should be avoided. Thus it is clear that this principle is subordinated to the principle of *ahimsa* which is the primary principle. This second *vrata* of *satya* also has five types of violations; Teaching false doctrines with the object of misleading people, openly proclaiming from sheer wantonness certain secrets such as those pertaining to the private life of people, scandal-mongering out of envy, sending anonymous letters containing mischievous insinuations and suppressing the truth for the purpose of deceiving others.

3. Non-theft.

A thing may be left on account of forgetfulness; it may accidentally fall on the road. Such things belonging to others

should not be taken; possession of it may amount to stealing other's property. This principle is also liable to be evaded in five different ways: Instigating a person to go and steal in somebody's house, receiving stolen property, accompanying a victorious army in a military campaign with the object of looting the enemy's town, using fraudulent weights and measures, and adulterating things in selling them.

4 CHASTITY.

The fourth principle refers to chastity or sexual purity known as *brahmacharya*. This also is liable to be deviated on account of extreme lust.

5 NON-ATTACHMENT.

The last refers to limiting one's attachment to wealth and other worldly goods—*parimita*. Excessive longing for worldly goods will never result in contentment and happiness, and thus prevent the spiritual harmony and peace of life. Hence even a householder has to reduce his wants and limit his desires if he is to pursue his spiritual career so that he may not be altogether lost in the world. If he is to be in the world but not of the world, he must certainly practise his detachment from worldly possessions.

14 Stages of Spiritual Advancement.

There are fourteen stages of spiritual advancement, laid down. These are called *guna-śhans*. Of these, the first five are covered by a householder. The ascetic begins at the sixth, with some slackness in conduct and thought activities. This is remedied at the seventh; the passions are controlled at the eighth, perfect purity of mind is achieved at the ninth, very little of self-interest remains at the tenth, all delusion subsides at the eleventh and ceases altogether at the twelfth. At the thirteenth he shines forth as a Teacher perfect in knowledge,

with all the karmic influences at rest, he is a Kevalin; an Arhat or a Tirthankara. As the fourteenth *gand-sthand*, the mortal coil is thrown aside once for all and he becomes a *Siddha*.

The Duty of the Homeless Yōgin.

The householder's *dharma* is but a preparation for the life of the ascetic. The *pancha anuvratas* are but the probation for the *pancha mahavratas*. The discipline of the householder finds its culmination in the life of the *yōgin*. Hence the *dharma* for the homeless is the limitless and complete application of the very principles which are prescribed for the householder is, specially intended to liberate him from the domestic ties which bind him to his wife and children, to his land and wealth. After completing this period of probation the householder evidently is expected to enter into a wider realm of activity. His love and sympathy liberate from the sphere of domestic environment would thereafter become available for the whole animal creation. He quits the house surrounded by the four walls, merely to enter into no other residence in which the whole realm of nature becomes his abode. The entire dumb creation now shares his love and sympathy which were available only to the few members of his family. Now he has no roof to live under except the star-be-pangled canopy of the heavens. His new habitation is not walled round by obstacles. Now his heart throbs in sympathy with the whole of creation. Such a life *prima facie* appears to be the very contradiction of the householder's life. The *yōgin*, when he quits the household to identify himself with the whole realm of nature, has to observe certain principles and adopt certain courses of conduct appropriate to his new surroundings. Since he quits the world once for all and since he does not associate himself with the ordinary social occupations, his behaviour in

general becomes quite out of the ordinary and entirely unconventional. He limits his words and thoughts and refrains from indulging in useless and unnecessary activities. No idle word escapes his lips, no wanton movements are indulged in by his body, nay, not even idle thoughts are allowed to have their own way. His is a new mission and hence the method of his life is also novel. Not only does he control his thought, word and deed but he also develops a gentleness of behaviour characteristic of one who has mastered all his emotions. An ordinary person is generally a slave of emotions. Harshness of movement and general excitement in behaviour are characteristic of one who is swayed by the grosser emotions. The psychic violence within, due to the emotional excitement, manifests itself in the general excitement of behaviour in the case of ordinary mortals. But in the case of the yogin who has conquered such emotions, who has put his heel of dhyana on such disturbing experiences, gentleness of behaviour comes naturally. The words that escape his lips are soft and gentle, soothing and consoling. Even the movements of his limbs are so gentle that not even a worm is injured nor a bird disturbed from its perch. While speaking and walking, his behaviour is a source of comfort to the disturbed. In his presence even birds and animals otherwise frightened will muster courage. Even the ferocity of wild animals will be disarmed, for, what is the might of the flesh before the peaceful spirit of this sage? Thus equipped with an internal peace and harmony, the yogin carries about him a spirit full of melody, by which all sores are soothed and all discords are dissolved. With an ordinary man, his body is but a psycho-physical mechanism responding to the infinite stimuli that the environment is full of. Like clay on the potter's wheel, nature through her infinite stimuli touches and shapes the human personality which has at the best an efficient response apparatus. This very often makes man a creature of his environment, alternately exalted and depressed according as its stimuli sustain him or not. But the life of the yogin is quite

different. His whole discipline aims at the conquest of the environment. His pride consists in being unshaken by its changes. Its thousand and one surging stimuli may break against him with accumulated violence, but he remains in himself unshaken like a pillar of rock, for he is not aware of them.

His thoughts are fixed on higher and nobler things. When he carries his body as a temporary tabernacle to achieve his spiritual goal, certainly he finds no time to attend to these little inconveniences which nature may create around him. The body which may be a source of inconvenience and trouble to the ordinary man ceases to be such in the case of a *yogin*. For, in his case, the body derives its strength and vitality from the inner strength and vitality of the spirit. Only where these are not available one has recourse to the interior means of medicine and doctrine. But to one who carries in himself the universal panacea there can be neither disease nor decay. He may lie in a mountain cave or roam about in the forest land. He is always rooted in himself his mind is completely self-possessed. This conquest of the environment even including his own body carries him through the threshold of a newer world, where he enjoys a happiness far surpassing the pleasure of the senses known to him, and he secures the peace that passeth understanding. Because of the heritage of this spiritual kingdom he considers the concrete world in which he lived before to be worthless trash. The laws and institutions which matter so much to ordinary mortals appear to him quite irrelevant and useless. For

has he not now become a superman having the privilege of being a law unto himself. ? Hence the ordinary conventions which are made so much of by the man of the world are completely discarded by the superman, the *yogi*. But he may sometimes appear quite strange and eccentric. The person who has secured mastery over himself and who is thus in possession of the great spiritual heritage may, because of his very unconventionality, appear to be a mad man in the eyes of the philistines of the world. Every act of his may appear to them as an act of violation of the sacred law. But he himself may smile at their wounded ignorance, because they could not see as the scales have not fallen from their eyes. He is able to see far ahead of them. Hence his words and actions become unintelligible to them. He has secured the citizenship of the world of reality whereas they are still living in the realm of shadows. Such is the life of the ascetic whose one occupation is to perform *tapas* and to secure the inner freedom. That is the heritage of man which, according to Jaina philosophy, is far richer than even the heritage of Devendra. The pleasures of a *dava* however great they be, must end some day. Even a Devendra, the king of the gods, with all his greatness can never enter the kingdom of God, if by the latter is meant that spiritual liberation which is implied by the term *moksha*. He must become a man before he can think of heaven. For man forms the "way in" for that paradise wherein is situated the temple of spiritual freedom. This embodies an important truth, viz. that man's heritage as man is far superior to any other riches in the world. It is his wonderful spiritual heritage of man that Nachiketas would have from the Lord of

Death in preference to the overlordship of the three worlds offered to him. It is this heritage again that Maitreyi preferred to all the accumulated wealth which was offered by her husband, Yajnavalkya. Again, it is to inherit this kingdom that prince Siddhartha cast away his father's kingdom as worthless and put on the mendicant's robe in preference to the royal crown. This is the message of Jainism to mankind "Be a man first and last, for the kingdom of God belongs to the son of man." It is this same truth that is proclaimed in unmistakable terms by the Upanishadic text *tat tvam asi* "Thou art That"

Conclusion.

Traces of Jainism go far back into history and it is certainly older than Buddhism. It has made substantial contributions to the development of art in the country. Its literature is very rich and linguistically varied, preserving forms of languages which are nowhere else preserved. Its philosophy is dualistic, believing in the separate existence of soul and matter. Its ethics is based upon the principle of *ahimsa* and it tries to produce men who have no tendency to do violence to any creature much less to a brother human being. Its attitude towards other faiths is determined by its philosophy of *anekanta* which teaches that every single statement may have a partial truth in it and that in order to get at the whole truth one must get together all the different points of view. Peace and tolerance are, thus inherent in the system. *

* See Cultural Heritage of India Vol. Page 236.

CHAPTER XII.

Evolution Theory.

K R A M A V I K A A S A.

(By Sri Dr. Sivdos Soor, M. B. Chapra, Saran, Behar.)

[*Contents*:~Krama Vikaasa(Gradual Evolution)-
Matter and Energy-Life-Mind-Purusha-Para Prakriti-
Vibrating String-Apara Prakriti Creation and Life-
Structure of Atom Sapta Vyahrti Jivatma-Aatma.]

The question what is the ultimate reality is as eternal as the eternity. Modern science has not been able to answer this question. It has only dealt with the material world. But there are other things in this world than matter. There are existence of life and mind in this creation; science has not said anything about them. In order to find out the reality we have to consider matter, energy, life and mind all together.

UNIVERSE { matter
energy
life
mind

Matter and Energy.

Our ancient Rishis classified the material aspect of the universe into Panchabhuta; they are-earth, water, air, energy and space. Modern science classified them into 92 elements and energy (heat, light, electricity). At present science has discovered the unity in multiplicity and it is said that minute particles of electricity, electron and proton are the real substance in all the creation. It has not said anything about space and time. Bohr, an eminent scientist, has suggested that "the minutest phenomena of nature do not admit of representation within the space time framework at all." Therefore in search of reality we have got to go beyond matter, energy, space and

time or in one word, we have to go farther than Jadaprakriti and take into consideration the Chetanaprakriti, life and mind.

Life.

Life is the tendency of unfoldment of a Being encircled by circumstances which prevent the expression of the real self. Life expresses itself in the material body through actions and sensations which manifest through the motor and sensory organs of the body called Indriyas. The five karmendriyas, Vak, Pani, Pada, Payu and Upastha or the motor organs of speech, locomotion, (hands and legs) and excretion (liquid and solid). The five Gnanendriyas are Chakshuh, Karna, Nasika, Jihva and Tvacha or the Sensory organs, eye, ear, nose, tongue and skin respectively. Through these instruments, the sense organs, life transforms the external material stimulus into 5 Tanmatras. They are Sabda, Sparsa, Rupa, Rasa and Gandha, that is, the sensations of sound, touch, image, taste and smell respectively. Mind receives these Tanmatras and realises the external world as interpreted by them. In brief, life is the motive force that transforms the material energy into mental energy or the material wave into mental wave which is received by the mind. In other words, life is the process of unfolding matter to mind.

Mind.

Mind is the spirit behind the Indriyas. It is the master of the whole body. The material impulses come through the Indriyas to mind, then only it can realise the external world. Without mind the organs are nothing. A man cannot see the objects passing in front of his eyes if he is inattentive, that is, if his mind is somewhere else or engrossed in any other thought. In other words, eye cannot see if the mind is not there to receive the Tanmatra. In order to complete the act of seeing, four things are necessary: the object, light, eye and

mind. A table is given below to illustrate the relation between matter, Indriya, Tanmatra and mind.

Matter	Motor Organ.	Sensory.	Sensation.	Mind.
Panchabhuta	Karmendriya	Gnanendriya	Tanmatra	Mana
<i>Byom</i>	<i>Pani</i>	<i>Twacha</i>	<i>Sparsa</i>	<i>Mana</i>
Space	Hand	Skin	Touch	Mind
<i>Teja</i>	<i>Pada</i>	<i>Chakshu</i>	<i>Rupa</i>	<i>Mana</i>
Energy	Leg	Eye	Image	Mind
<i>Vayu</i>	<i>Vak</i>	<i>Karna</i>	<i>Shabda</i>	<i>Mana</i>
Gasses	Speech	Ear	Sound	Mind
<i>Apa</i>	<i>Upasth</i>	<i>Jihva</i>	<i>Rasa</i>	<i>Mana</i>
Liquid	Urinary	Tongue	Taste	Mind
<i>Kshiti</i>	<i>payu</i>	<i>Nasika</i>	<i>Gandha</i>	<i>Mana</i>
Solid	Excretory	Nose	Smell	Mind

The following illustration will make it more clear.

A ray of light from the setting sun after travelling through the ether for eight minutes, may fall on our eye and cause a disturbance on the retina which travels along the optic nerve to the brain. Here it is perceived as a sensation by the mind. This sets our thought into action and results in, let us say, a poetic thought about sunset. There is a continuous chain between A. B. C. D.....and x, y, z connecting

A—Poetic thought

B—Thinking mind

C—Brain

D—Optic nerve

and so on to z, the atomic disturbances in the sun. Thought "A" results from the distant disturbances in the sun-z, just as the ringing of a bell results from pulling of a distant bell rope. We can easily understand how pulling of a material rope, can cause a material bell to ring, because there is a material connection all the way. But it is far less easy to understand how a disturbance in the material atom can cause

a poetic thought to originate. The two are so entirely dissimilar in nature the essence of matter being extension in space and that of mind being thought.

To be more clear let us take another illustration, a Radio. A man sings in front of a microphone at Calcutta and we hear the sound through a radio receiving set at Chapra. This much is easy to understand but what are the different links through which the sound passes? Sound caused by the vibration of the vocal chord of a man produces vibration in the instruments (microphone). That vibration causes the electric current passing through the instrument to vibrate or the instrument causes makes and breaks in the current. The disturbance in the current produces the same kind of disturbance in the electric field created by the high power current of the transmitting station. The disturbance in the electric field reaches the receiving radio set which is tuned to receive those disturbances. The minute current received by the radio is amplified by the local current passing through the radio. This amplified current produces the same disturbance in the loud speaker. The loud speaker reproduces the same vibration as produced by the microphone and it produces the same sound as the song sung at Calcutta. In brief, sound waves are transformed into electric waves, by the instrument, and electric waves are again transformed into sound waves by another instrument. The bell and rope were material and substantial enough to be observed by our senses and therefore easy to understand. The interactions between sound wave, instrument and electric waves are not so substantial, therefore it is difficult to understand if one has got no knowledge of the nature of electricity. Once the nature of electricity is known it becomes all clear, so this connection between Calcutta to Chapra is all material or one can say, they are all electrical.

Causes must be of the same nature as effects, otherwise there cannot be any interactions.

Similarly, if B, in our chain produces A, then B must be of the same nature as A, and C as B; thus z also must be of the same nature as A. The only links of our chain, of which we have any direct knowledge are our own thought and sensations, A, B., (mental). We know the existence of the remote links x, y, z, only by inferences from the effect they transmit to our minds through our senses: we do not know what the distant objects really are but we only receive them in our mind as sensations produced by Indriyas. So the impressions of the whole creation as received by our mind are all mental. Therefore, the whole creation as conceived by us is a creation of thought.

A critic may say, it is true that mind receives x, y and z as mental waves but that does not explain their true nature. Science has treated energy, the fundamental entity of the universe, as a mathematical abstraction. The ether or space in which all events take place has become as abstract and as mathematical as parallels of latitude and meridians of longitude. Those mathematical formulas are nothing but a process of thinking. We have seen that minutest phenomena of nature and the existence of those minutest particles cannot be proved by our sensual perceptions but only by a process of thinking. The minute particles of nature are only a creation of mind. Therefore the whole universe is a creation of mind. If not our individual mind, it must be the Divine Mind. So the links of the chain A B C.....x y z are all creation of mind. The solid matter also consists of those finest particles of thought. So the universe is not only created by thought but consists of thoughts.

To a scientist, gold is only a combination of particular

number of electrons and protons, arranged in a particular method. But to a beautiful lady, it is 'only a shining metal used for the purpose of ornaments; she can never think (if not a scientist) of gold as a mass of particles of Energy. Similarly this universe which subsists in mind and consists of mind can only be comprehended by a seer, a man who possesses the true knowledge of this creation, who has dived deep in quests of truth. We can now say that matter and mind are essentially of the same nature.

The critic again comes forward and says, if matter and mind are essentially one, why do they appear so dissimilar to us? It is due to ignorance, relativity or Maya. For example, the same earth takes a different name when it is given different shapes such as Dish, Cup, Glass, Jar, Pot, Vessel etc. The substance is the same, then why so many names? They differ in shape (Rupa); that is the cause of different names (Nama). Can we separate the shape from the earth or if we take away the earth will the shape remain? Then, what is shape? Has it got any existence outside earth? No. The names only signify the shape and its behaviour or its utility and not the substance. Similarly in the chain A, B, C.....x, y, z, we give different names to each of them, as each of the links of the chain has different shapes and qualities. If we can look at the substance, we see it is mind everywhere. We can denote the different links of the chain of creation as M1 M2 M3 M4.....Moo. All of them are the same M, (Mind) but we call them in different names because we do not look at the substance but at their figures (Rupa) and names (Nama). This is Maya. Acharya has defined Maya as 'Sat, Asat, Anirvachaniyam, or ever existing, ever changing and wonderful. One end of the chain is 'Sat, the other end is Asat and the middle is Anirvachaniyam. One end is mind, A, ever-existing, the other end is matter z, (Ever-changing)

and the middle is the mixture of mind and matter called life (Jiva). It is the chain of the Eternal Being, the same substance everywhere. But instead of looking at it as one, we see the different links separately or the different shapes and names of the same substance. It is due to relative comparison or Maya that we see one as many.

We have been talking so long about mind and tried to prove that mind is the ultimate reality. But whom the mind belongs to? Who is the thinker? The Eternal Being which is also named Purusha. He is the cause of all causes. Whatever exists, whatever we see in the creation consists of this Eternal Substance (our mundane vocabulary compells us to use this term). Purusha or Brahma "Sarwam, Khalvidam Brahma". All things in the creation is Brahma.

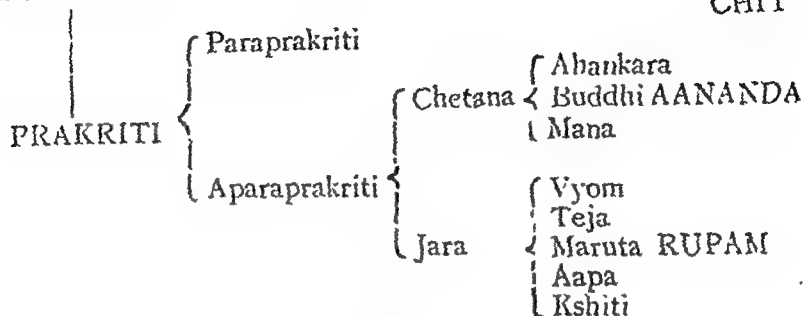
What is the nature of the mind of Purusha?. Whether this mind is infinite or finite? How this mind is transformed into matter? These questions are still unsolved. We shall try to explain these by the help of two slokas of Shreemat Bhagwat Gita; and show how scientifically Gita has classified the different stages of the evolution of the uitimate Being or the first cause from almost a negative stage to a positive creation.

Gita Chapter VII. Slokas 4 & 5.

*Bhumirāpo anala uryu kham mano buidhi reva clā,
Ahamkaram itiyam me bhinna Prakritirashtheadha.
Apāreyaṁ itastwayam prakriti viddhi me parāṁ,
Jivabhutam mahabaho yayedam dharyate jag t.*

Earth, water, fire, air, space, mana, buddhi and Ahankara are my prakriti or eightfold nature. There is one other than these, which is my supreme nature or paraprakriti. It permeates the whole creation and holds it together. A table is given below to make the sloka more clear and to show how the

Eternal Being crystalised into shape, from Sukshma to Sthula.
 . PURUSHA SAT
 CHIT



PURUSHA.

A question is generally asked 'What is Purusha?' It is very difficult to define one which is infinite and therefore indefinite. None has yet given a direct description. Even Vedavyasa described Him indirectly and said.

"Janmadyasya yatah" that from which every object has originated. It never says what He is but how He acts just as science has failed to describe an atom; So we shall only mention how the idea of Godhood has developed in human mind and how men have qualified Him differently according to their different conceptions and try to show how these coincide with the above sloka of Gita.

The different conceptions about God have given rise to so many different schools of philosophy and so many religions in this world. Some have named him Brahma, others call Him Iswara, God, Ram, Rahim and in many more names. Some say He is formless and unqualified, others say He has forms and He possesses all the qualities. Some say He is the creator, others say no, He is not, and consequently there is no creation. Some say He is outside creation, others say He pervades the whole of it, some say He only exists, others say He exists not. Some say He is everything

others say He is nothing. The only conclusion one can draw from all these diverse statements is that human mind has thought about Him in all possible ways from Asti (positive) to Nasti (negative). Even while denying His existence they are talking about Him. All these sayings are true, only, they vary according to the stages of the development of mind. It is true He is everything. It is also true that he is nothing and from that nothing everything has come out.

In search of the cause of creation, we have to follow the chain of cause and effect, according to the law of causation. But we do not know all the cause of all the effects. Science has followed the links of this chain to a certain extent and then failed. We can only say that there is a cause which is the cause of all causes, where we must stop further questioning or the point will never be reached. No one can dispute the first cause or eternal cause. Let us call him Purusha or the cause of all causes. Every one is in search of this ultimate Being, but the findings are very different. So without going into detail, we shall try to explain, in brief, the main human conceptions of the Infinite Being.

1. BRAHMA:—

Formless, qualityless, actionless, unchangeable, unthinkable, without beginning and without end.

2. ISHVARA:—

Formless but all qualified, all powerful, all love and creator of this universe.

3. ISHVARA:—

Possessing form, power, love, justice and creator.

4. DEVATA:—

Possessing forms as found in nature. Images of wood, metal, stone and earth.

5. AVATAARA:—

Human forms as Ram, Krishna, Buddha, Jesus Christ and others worshipped as God or as messenger of God, son of God etc.

The conception of Brahma is a negative conception. He is unchangeable (Akshara). He is formless. He is nirguna or possesses no quality, therefore He cannot be a creator, as creation requires power and intelligence. This school of thought is called absolute monism or advaitavada. All that we see as creation is maya or illusion, nothing exists but Brahma.

PARAAPRAKRITI.

This is the intermediate stage between Purusha and Aparaprakriti. In this stage, Purusha develops 'Guna' and becomes qualified. This qualified Being is called Ishvara. There are two conceptions of Ishvara: in one He is formless and in the other He possesses form. In this stage of Paraprakriti, He is formless but qualified. He is Chitsvarupa. all conscious. In this stage, He has expressed the three gunas Sattva, Raja and Tama. This school of philosophy is called qualified Monism or *Visishtha Advaitavada*.

A question has always been asked, how the nirguna (unqualified) became Saguna (qualified) or whence the attributes came. When He is the all existing Being whatever came out, was within Him. When he did not manifest the Guna, He was nirguna; when He did it He was Saguna. Why did He do so? We cannot answer, we can only conjecture, He only can give a true answer. But we see that He has expressed Himself in His creation and that is His nature or wish. In the Gita chapter 4 sloka 6, He has said "I am the unchangeable one. I was never born and I am the Lord of this universe, still I manifest myself in many forms under the Maya (disguise) of my own nature."

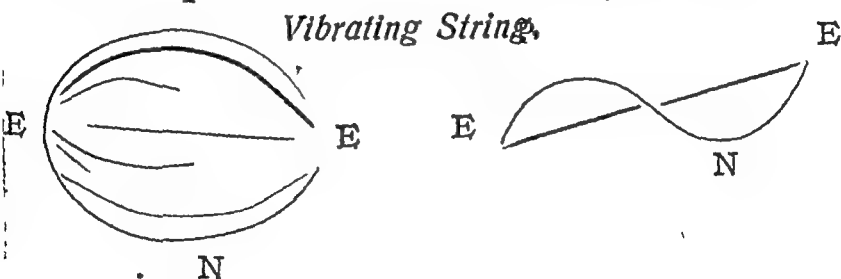
That there is creation no one can doubt. Even if it is illusion, as some say, the illusion exists. If we deny this then our philosophy, science, religions and everything become false. So, we can only say that he is both Nirguna and Saguna or in the terms of Upanishad He is nirgunoguni. He is one, He is many, He is quantum and He is continuum. He is minutest of the minute and greatest of the great (Anoranian mahatomahiyam). When he is minute He is finite; when He is great or continuous he is Infinite. When he is finite He has forms and is Saguna, when He is infinite He is formless and nirguna. He is unchangeable-without changing His essence He takes different forms, just as jar, cup, dish and glass made of earth; one in substance but different in forms. When He has manifested His power He is Ishwara and the changes are His habit or nature and the process of change is called evolution. When one sees Purusha and Prakirti as different entities, the question arises, how Nirguna became Sarguna? But they are not different; just as fire and heat can never be separated, so, Prakriti can never be separated from Purusha. We cannot separate a man from his nature but we can know the nature of the man from his actions. The Gunas of Purusha are manifested in His actions and that is His nature. So, nature of Prakriti is not a being but a becoming and changes are its deeprooted habit. When He is infinite, He is one "Ekameva advitiyam" or one only exists and no second. The ignorance or shortsightedness of human being see Him divided and then only He appears to be finite or many. This finite view of the infinite or the idea of one divided into many is Maya or relativity. It has been said that Brahma willed "Ekoham bahusyama" one I shall appear as many. Will consists of two ideas, one is thought and the other is object of thought. Thought is one and the objects are many. He is the thinker and He is the object, as He is the only one

existing. He is the nomena and He is the phenomena. When a ray of white light passes through a prism it is refracted into rays of seven colours (V. I B. G. Y. O. R.) but when the prism is removed, it becomes white again. Similarly when we look through the prism of the "Trigunatmika" Maya, we see Him many, when that maya is removed He is seen one again.

When he thought of himself as one, he had no quality (Nirguna stage). but as soon as He thought Himself to be many, the comparison (relativity or maya) started and the Gunas revealed. How the three gunas were expressed will be clear by the following illustration:-

A man is standing alone on a plain ground devoid of any other object. In this stage he has no quality, in the sense, that no one can say whether the man is tall or dwarf, rich or poor, happy or unhappy. So, he may be called Nirguna. But as soon as a second person stands by his side, he either becomes tall or dwarf, rich or poor etc. It is interesting to note that a man is tall if a dwarf person stands by his side and dwarf if a tall person stands by his side. Similarly he is rich if a poor person stands by his side and poor if the person is rich. Then what is the man in reality? The man's plenty or poverty, happiness or misery does not depend on his own self but on some other person by his side. So, we find that there is neither happiness nor misery in this world; there is only the comparison of one state with another and nothing more. It has been said, he who has felt the deepest grief, is best able to experience supreme happiness. So the man develops two qualities by comparison. The former nirguna stage becomes another quality in comparison with the latter two. So a man develops three qualities by comparison with another.

Let us follow another illustration. The wire in a string instrument is very fine and it is in a stationary position. Vibration is started and it begins to move. By the movement we see another shape and hear the sound. The shape appears to be thicker and translucent as compared with the real wire. The space through which the string moves is the breath of the shape and the string is never steady at any one point though the figure appears to be stationary. The string is very fine and the figure is many times broader than the string, so we can say that the figure has less substance in it. The shape we see is not wholly substantial but only an appearance caused by the movement of the real substance, the string. And the sound we hear is also caused by the movement, the three phases of the string which sets the air to vibrate in the same way. Therefore, all the phenomena we see are not the real substance at all but they are due to the three phases of movement of the real substance, whatever the substance may be. The three phases may be classified as the three Gunas. The following figure will make it clear:—



E—Equilibrium = Sattva.

P—Positive = Raja.

N—Negative = Tama.

When Purusha set His thought wave into action or when mind started vibration the three gunas developed. The

positive phase is the Rajoguna of action, the negative phase is the Tamoguna of inaction and the Sattvaguna is the unqualified or equilibrium state; it is neither a state of action nor of inaction. When nirguna Purusha expressed His gunas, the form and quality appeared and so the name is changed. He became Ishwara. This all powerful Ishwara is the cause of the creation. Science has also proved that matter consists of vibration of minute particles of electricity, which are waves in the Ether. These waves if unobstructed will move on to infinity, but when obstructed or bottled up (as it is called) in a limited space, they become a form of matter.

The divine thought wave not only developed the gunas but the idea of time and space also. Our conceptions of time and space are that of divided or limited time and space. Our idea of time is related to the rising and setting of the sun. If there be no sun or any other object to compare with there will be no time for us. So the time and space undivided are Eternals but when seen as divided, they give the idea of creation.

The cause of creation as given in some of the Puranas is the "Tandava Nritya of Mahakala". In Mahakala or Eternity, the time and space are fused into one. When Mahakala began His eternal dance, He created them. Science too has got a glimpse of this idea. Minkowski while establishing the theory of relativity, has said, "Time and space separately have vanished into merest shadows and only a sort of combination of the two preserves any reality."

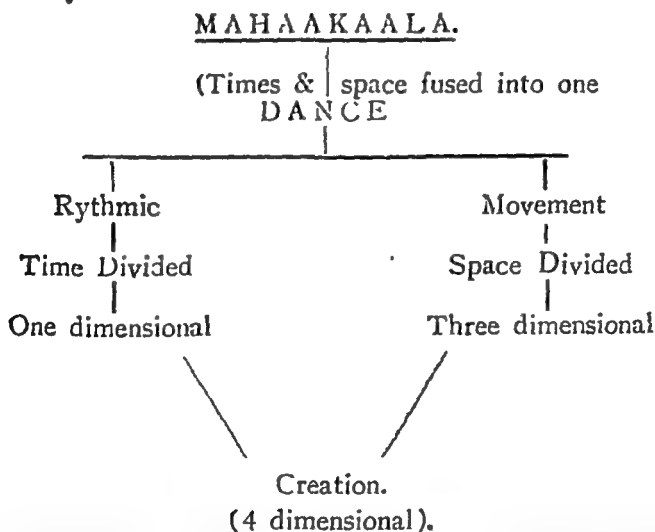
In this stage, the three Gunas and the idea of time and space developed. Purusha has become Ishwara. In the next stage the thought vibration became more condensed and is called Aparaprakriti.

Aparaprakriti.

The supra mental thought wave of Purusha increased

into many, then the many became separated and each one of them thought itself as separate individual. This idea of separateness or the idea of a part as separate entity from the whole, is the beginning of creation or Prakriti. The idea of one and many or the idea of creator and creation as quite separate and essentially different entities is sponsored by a school of philosophy called Dvaitavada.

In the following table, we shall try to explain how the idea of time and spaces is related to that of creation. The illustration of "Tanlava Nritya of Mahakala" will explain it very nicely.



Mahakala is Eternal where time and space are fused into one. Out of His unbounded joy, He started His dance of infinite love. Dance is rhythmic movement. Rhythm is time divided and movement of steps divide the space. We speak of length, breadth and thickness, but can we separate any position of space like that? Can we actually divide space? We put two substances apart and measure the distances

between them and say that we have separated their length of space. The road is not divided by the mile-stones; it runs along. But we say, "I have walked five miles and my road is at an end." Similarly, time is also indivisible but when an event takes place, we say, it took place after some other events and divide time into past and present. So time is not divided at all but we divide it by comparison of one event with the other. It is nothing but relative comparison. We cannot describe an event without the help of time, so creation is four dimensional, one dimension of time and three dimensions of space united together.

Some say that creation started from His will. He said, "Let there be light and there was light." Here the will or thought wave is the starting point of creation. Wave length gives us the idea of space divided and vibration the idea of time divided. Vibration means frequency of movement per unit of time, just as thought binds the different objects of thought together, so, time figures as mortar that binds the bricks of space together. These bricks of space united together in different numbers and with different arrangements take different forms which give us the idea of creation.

We have pointed out that three Gunas developed from the three phases of mental vibration. Out of these three gunas the Sapta Vyahritis were formed. By presmutation and combination of three things we get seven. Let us take three things and call them A, B, C. The seven combinations that we get are a, b, c, ab, ac, bc, abc. The seven combinations of Gunas are called "Sapta Vyahritis or the seven layers of the Vignanamaya sarira of the Divine; they are Bhuh, Bhuvah, Svah, Mahah, Janah, Tapah and Satyam. We find the seven layers of covering in all and every portion of Prakriti or Nature.

Mind.

Prakriti has been divided into Chetana and Jada. The gunas, we are discussing so long, came out of Supra mental (Paraprakriti) thought and after their formation they condensed into mental or Chetana Prakriti. Mind has got the seven coverings or the stages or Sapta Vyahriti. We shall try to explain the seven stages by the following examples:—

Take a man who is in deep sleep: at this stage there is no idea of existence even. Then after awakening, the first idea that appears is the consciousness of existence "I exist". When there is no thought and there is no vibration, this stage is called "Nirvikalpa Samadhi". When one thought appears, there is one vibration. This is called "Savikalpa Samadhi". After that, the man thinks "where am I"? It means that he tries to establish his relation with the time and space. Then the mind comes in touch with the surrounding objects, he thinks about the work to be done or the object to be achieved. The vibration, consequently increases, as the mind runs after different objects and it becomes more condensed. The grosser mind then identifies itself with the work and the objects and feels the consequences of the work, that is, happiness or misery, hot or cold, dry or wet etc.

Below is given the seven stages of mind:—

- (1) No idea of Existence (No vibration)—Nirvikalpa.
- (2) I exist (one vibration)—Ahankara.
- (3) Relation with Time and Space—Chitta.
- (4) What to do (good or bad)—Buddhi.
- (5) Contact with objects, }
- (6) Attachment to ,, } Mana
- (7) Feeling for ,, }

The grosser mind—mana, is self-centred. It develops and broadens itself from self to society, community, country,

humanity and God. The stages of development are also seven.

The stages of development:—

- (1) Turiya—No vibration—Nirvikalpa.
 - (2) Union. Not I but father—Ahankara.
 - (3) Bhakti—For God—Chitta.
 - (4) Dedicated—For others—Buddhi
 - (5) Communal—For community—
 - (6) Civilised—For self
 - (7) Uncivilised—For self
- } Mana

In the stage of Mana, the mind becomes very limited and becomes attached to the objects, mind does not come in direct contact with the objects but certain vibrations come from the objects through the sense organs, which are received as sensations. The vibrations are the Sukshma forms of those objects. So the mind receives those finer vibrations which give us the idea of those objects.

Let us go back to the Eternal mind. It has got to pass through similar stages before it can take the shape of matter or creation. The mental vibrations increase and thereby the density increases. When it becomes dense enough to feel sensations it takes the form of Tanmatra. In other words, the mind is condensed into Sensory vibrations and then the mind begins to feel. The tanmatras or the sensations are sound, touch, image, taste and smell. The vibrations increase still more, when they differentiate into sensations of space, energy, gas, liquid and solid. The Tanmatra develops the conception of matter, when it is called Sukshma Mahabhuta. The sukshma Mahabhuta further condenses to Sthula Panchabhuta (Vyom, teja, maruta apakshiti). In the end, the panchabutras are combined in different proportions and take different forms which are called creation.

The process by which the Sukshma mahabhutas continue in different proportions to form into panchabhutas is called panchikarana. It has been said that the Sukshma mahabhutas in proportion of Vyom $\frac{4}{8}$, Teja $\frac{1}{8}$ and Maruta $\frac{1}{8}$, apa, $\frac{1}{8}$, Kshiti $\frac{1}{8}$, combine to form Sthula Vyom. Sukshma Mahabhutas Teja $\frac{4}{8}$ Vyom $\frac{1}{8}$ Maruta $\frac{1}{8}$ Aapa $\frac{1}{8}$ Kshiti $\frac{1}{8}$, combined to form into Sthula Teja and so on. So we find Panchabhutas possess the five layers of mahabhuta. These are five layers of the Sapta Vyahriti. The five layers are the five stages of mental of conceptions of panchabhuta. The other two of the Sapta Vyahriti are also there. They are called Ahankara and mahatattva. They are the mental and super mental stages respectively. So the panchabhuta have the Sapta Vyahriti surrounding them.

The super-mental thought nucleus mahattatva is at the centre. It binds the objects of thought, the Sukshma mahabhutas, together and gives them a shape. The super mental vibration which is infinite, becomes bottled up, as it were, in a finite area by the mahabhutas which may be called bricks of space. The bricks arrange themselves into particular form and are called energy. This energy takes the shape of electron. So we see that Vyom condenses to Teja. This minute particle of energy is beyond sensory conception. The energy again condenses to atoms of matter called elements. The elements that came first are gaseous, then liquid and last to appear is the solid. These elements again combine in different proportions when they are perceived as creation. So we find Teja (quanta) has condensed to matter (gaseous, liquid and solid).

It is very easy to say that Divine will or Paraprakriti condenses to Ahankara; Ahankara to Mana; Mana to Tanmatra; Tanmatra to space, space to Energy; Energy to Matter and Mat-

ter to creation.* But it is very difficult to realise that mind has been transformed into matter. The critic may question here that sensations are only possible when there are sense organs but without them how can there be sensations at all? It can be proved that sensations are possible without the help of Sthula "Indriyas" or sense organs. We have so long been discussing about the transformation of Divine Will, which is all powerful and transcends all our reasonings. But, it can be proved that all these are possible even with our ordinary mind, what to say of Divine mind. When the sense organs came in contact with the material objects directly we feel the sensations, we can see them, touch them. But, there is another kind of sensation which we feel without the help of sense organs or Sthula Indriyas. Every one of us has experience of dreams, one sees landscapes, men, women, animals and other objects when the eyes are closed, one touches, talks, feels pleasure and pain just as in waking condition. though there are no material objects before him. That one feels we cannot deny, We can only say that the sensations in dreams are less substantial. Even the substantiality is a purely mental concept, measuring the direct effect of objects on our sense of touch. Mind always receives the mental vibrations. In conscious state, the Sthula Indriyas transform the panchabhautic impulses into mental waves, which the mind receives. In other words, the material vibrations are transferred into mental vibrations. In dreams, in the sub-conscious state the same process of transformation takes place, with this difference that the object is mental, the Indriyas are mental and the impulses are also mental. It is

*But, the order of derivation of the bhutas according to Hindu Philosophy is Vyom, Vāyu, Agni, Aap and Pridhvi.

—The Editor.

now clear that there are Sukshma Indriyas, which enable us to feel all the sensations without the help of Sthula Indriyas and without the presence of material objects.

Sometimes, It happens that a man hears, in dream as well as in waking condition, the call of some person even when that person is absent or dead. It is not a myth that devotees can hear the sound of Krishna's noopur (ornament worn in feet) even now in Brindavan. It is a matter of a little practice of concentration that one can smell the scent of a particular flower and can see a particular image, whenever he likes without the presence of material objects. There are no stimuli coming from outside, through the Sthula Indriyas to the mind, then where from these sensations come? The only explanation that can be given is that mind condenses by process of concentration to Tanmatra. Further concentration transforms the tanmatra to Sukshma forms or Sukshma mahabhuta which the mind receives back and feels the sensation just like a short circuit in a electric line. There are other examples of persons like Shree Ramanuja, Shree Ramakrishna Paramhansa and many others who used to talk with their 'Istam' (the God one worships), used to touch them and feel their presence just like a physical body. One, may disbelieve these incidents but our Rishis and Saints said that these are true. They challenged those who do not believe in them, to verify these facts by practice, to be convinced of them not by hearsay, not by simple arguments but by realisation. They have given instructions how to practice concentration by fixed gazing with unwavering mind on an image, for some time. Then to close the eyes and try to see the image in all its details, that is, to transform the mana to tanmatra and then by further concentration transform the tanmatra to mahabhuta and from mahabhuta to panchabhuta. The image

then takes a three Dimensional form. This is the process of materialisation of mind, Divine as well as human.

Science has not yet accepted these facts but it can be said by following the trend of thoughts of the modern scientists, that they are gradually realising this truth, that mind is the essential substance which the matter consists of.

We have traced the process and the different stages of transformation of human mind. The Divine mind too transformed itself in a similar way to creation. Every creation has its beginning in mind. Let us take a most ordinary example of creation by man of a building. When a beautiful piece of architecture is seen, one naturally put this question "who has made it"? The answers in majority of cases will be that it was the mason. Is this answer correct? Was there no existence of the building before the mason gave it a three dimensional shape with the help of bricks, mortar etc? The building took the shape, for the first time, in the mind of the architect who planned it. He has seen the whole of the building with all its detail in his mind's eye (Sukshma Indriya). Then he sketched it on a piece of paper. If there be any mistake in the drawing he can at once point it out and say that it is not the true representation of the original. If he has not seen the original building, how can he point out the defect? If the building was not in existence how could he see it? Therefore the original existence of the building was in the mind of the architect; of course, it is less substantial than a building of bricks and mortar. This is what is called mental form of Existence. The building took a two dimensional shape, Pratyakasa when it was drawn on a paper. The whole building is there, on the paper, with all its details; it can be seen with the naked eye (Sthula Indriyas), it has length and breadth. It is more substantial than the original

but less substantial than a habitable building. This is a two dimensional creation. The mason, thereafter constructed the building with bricks, mortar and other materials and gave it a three dimensional shape, Ghatakasa. The building was exactly according to the plan, in other words, it is the material representation of the original mental form in all its details.

Similarly, the Great Architect planned the whole creation, which at first took a mental form. Prakriti gradually worked out the plan in its time and place. All the different forms are united by the mortar of time and so the creation is four dimensional.

In our illustration, the architect, mason and materials are all different according to our conception of things, but in the case of the Eternal Being, He is the architect, the mason and the material, only He changed His form, from One. He becomes many. In one form, He is Purusha, in the next He becomes Prakriti and in the last Panchabhuta. It has been said in the Gita (Ch. 13 Sloka 19) "that both Purusha and Prakriti are eternal. Purusha is nirguna and Prakriti is Saguna or possesses qualities.' These qualities are condensed th Chetana and Jada material. With the help of these materials, Prakriti started the creation of nebulae, stars, suns, planets, animals and men according to the plan of Purusha in their respective time and place.

Creation and Life.

Energy is present every where like mind. Minute particles of Energy are scattered throughout the infinite space. They are the fundamental particles of energy called protons, neutrons, electrons and positrons, It has been found that the space between the stars which was believed to be empty, contains minute particles of elements like Calcium, Titanium

and probably Hydrogen, Oxygen and Carbon. As a matter of fact, the amount of such dispersed matter is estimated to be about ten times the amount of matter condensed in all the stars in the sky. It has been discovered that in some of the nebulae, only Hydrogen atoms are present. There are others in which further creation of atoms of other elements is in progress; most of the stars started as balls of Hydrogen which go on gravitating and becoming more condensed. The energy contained in those balls is provided by the transformation of Hydrogen into more complex atoms. Carbon takes a very important part in this process. The inner part of the ball gets heated and makes its debut as a red giant.

In course of time, all the 92 elements, (known up to date) are created. Science has described the process of creation of stars, suns and planets in detail. But, about the cause of existence of life in this universe, it is almost silent. Science has only said that life begets life. The question is how did life first appear? The stars and suns, we see in the sky, are intensely hot (50 million degrees), far too hot for life to obtain a footing there. The empty space beyond is so cold (about 484 degrees of frost in Fahrenheit scale) that all life in it will be frozen. Life can only exist inside a narrow temperate zone which surrounds each of these fires at a very definite distance. One such planet is our earth. Every kind of atom necessary for life must have existed on the newborn earth. The perpetual dance of atoms caused them to unite in different groups and to arrange themselves in so many kinds of figures. At times, groups of atoms happen to arrange themselves in such ways as are found in living cells. Science has discovered the importance of the element carbon, whose exceptional properties of forming molecules consisting of the largest number of atoms, is the cause of the existence of life in our

universe. The question now arises, "Is a living cell merely a group of ordinary atoms arranged in a non-ordinary way or is it something more? Is it merely atom or atom plus life?"

The ball of fire in which these atoms developed could contain no life. Then where the life came from? We must acquire further knowledge of the structure of atom, before a reasonable answer can be given.

Structure of Atom.

Bohr has given a model of the structure of an atom, with four orbits round a nucleus. The nucleus consists of positive energy (proton) and one negative energy (electron) is moving, round the nucleus, in the orbit. When the electron passes from the outer orbit to the inner one, that is if it moves from orbit number 4 to number 3 or from number two to number one, the electric force which attracts it to the nucleus will do work just as the force of gravity does. For example, when water flows from higher to a lower level by gravity, it produces some kinetic energy which may be utilised for running a Dynamo or any other similar machine. Similarly, the electric force which attracts the electron to the nucleus does some work. A part of this work is used to increase the kinetic energy of the electron, making its velocity in inner orbit greater than in the outer one, but the rest of the work is transformed into radiation energy which is emitted from the atom. It then continues to move round the same orbit, before it moves to the next one. When the electron has reached the innermost orbit it cannot get any nearer the nucleus and hence cannot emit any more radiation, unless it is impelled to pass from its inner th outer orbit again by absorption of energy sufficient to bring about this change. Once in the outer orbit again, it is in a state to produce radiation by

falling in a second time. This process is repeated over and over again and the electron always brings a fresh supply of electric charge with it. Where does this unlimited supply of energy coming from? If it is from the nucleus, how much energy does the nucleus possess so that it can go on giving supply of energy for ever?

Sapta Vyahriti.

The only possible solution that can be given of the problem of the existence of life in our universe and the unlimited power at the nucleus of an atom, is that every thing in the creation from an atom to universe has layers of coverings of *Sapta Vyahriti*.

The atom possesses not only four but seven orbits the seven stages of evolution of *Prakriti*. The stages are solid liquid, gaseous, energy, space, *Ahankara* and *Mahatattva*. The *Mahatattva* is the unlimited power that binds the other layers together in each atom, in every matter, in every life, is the whole of creation. This power at the centre of the atom is the cause of the existence of life in this universe and this is the source of unlimited energy of the electron.

Every atom possesses not only the material aspect but also mental aspect. The supermental aspect at the centre is the source of life or *Shakti*. In one atom this *Shakti* is less substantial, so it cannot be perceived by our senses. But, when a large number of atoms combine together to form such a big molecule; the total mental aspect of all the atoms, acting in harmony develops sufficient amount of *Shakti*, that can be perceived by our senses as an action or movement, then, it is called life. Therefore life is not something external but internal in every atom; it becomes perceptible only when it is magnified so much, in a group of atoms.

The seven Vyahrities are the Vignanamaya Sarira of the Eternal Being. Therefore every form he takes must have those coverings. This is the only explanation that can solve all the unsolved problems of nature that confronted the men of science. In an atom, the mind starts from the inner orbit to the outer and passes through the stages of space, energy, gas, liquid and solid. In the outermost orbit it becomes solidified into electron. In the 6th orbit it is in liquid state. This explains why the energy some times behaves as waves (liquid) and sometimes as corpuscles (solid). Science has also discovered that if an atom can be bombarded, an enormous amount of energy can be set free. If the mahatattva which is at the centre and which cements the different layers of Vyahriti into one complete whole, is liberated by breaking loose the outer coverings, the binding walls, then, we can reach the infinite shakti which is:—

“ *Jiva Bhutam mahabaho*

— *Tayedam dharyats jagat. ”*

This Shakti is the ultimate cause of energy and life in this universe. This Shakti is all pervading. The millions of nebules, stars and suns exist within it. The same Shakti is within the smallest particle of energy. And within the most finite of space, it is as unlimited as infinity.

Anoraniyan mahate mahiyan.

He is minutest of the minute and greatest of the great. So we see that mahatattva also behaves as finite and infinite both, just like quantum and continuum. When it is infinite it is supermind, when it is finite and multiplied in a group it is called life.

In our earth, life first appeared in water in the shape of unicellular plant. The elements, Hydrogen, oxygen, Carbon and others in the presence of sun's rays, combined to form

such a big molecule that could manifest the signs of life. The signs of life are assimilation, movement, excretion, respiration, irritability, conjugation and automatism. When a particular group of atoms has got the power of initiating the vital processes independently of any direct or immediate stimuli from without, it is called life. It is difficult to realise how first life appeared? Once we realise this, it becomes easy to follow its development from unicellular to multicellular plants and from small plants to big trees. In some unicellular organisms the structure became more complicated and it developed into animals.

The first evidence of a living creature in fossil that has been discovered is Tribolite, a kind of invertibrate that lived in water. The progress went on from invertibrate to vertibrate, from fish to amphibian, reptiles, mammals and men. Without entering into detail, a table is given below to show the sequence of the era in which they flourished.

ERA.	FOSSILS.	AVATAARA
Archaean or Azoic
Primary or Palaeozoic
Cambrian	Invertibrates	...
Silurian	"	...
Devonian	"	...
Carboniferous	Vertibrates-Fish,	Matsya.
Perunian	Amphibia	Kurma
Secondary or Mesozoic		
Triassic	Reptile	"
Jurassic	"	"
Cretaceous	"	"
Tertiary or Canaeozoic		
Eocene	Mammals	Varaha
Oligocene	"	"
Miocene	"	"
Pliocene	Java-man	Narasimha

Quaternary or Neozoic

Pleistocene	Man	Vamana
Present	"	Rama
"	"	Rama
"	"	Rama
"	"	Buddha
Future	"	Kalki

In the above classification the names of Avataras have also been mentioned. This fact in the order of evolution requires Special attention. The process of evolution of life is very gradual, just as the evolution of matter. But when one species evolved into the next higher one the changes are quite abrupt rather than gradual. This fact was marked by Mendel and his followers. For example, fish developed from invertebrate to vertebrate through an intermediate stage of fish called amphioxus, which has only notochord and no vertebra. The smaller fishes developed into larger ones. After further development the scales began to unite into a few plate-like coverings. But how it at once changed to tortoise, with four legs in place of fins and a shield-like covering round the whole body in place of scales is a mystery. This kind of abruptness is marked in every step of evolution. This fact proves that one Species continued its development according to some gradual process, but at the time of passing on to a next higher stage, it had recourse to some other factor with a special force in it which caused the abruptness. The form, in which this special force manifests itself and inspires the lower forms of life to progress to a higher plan of Existence and determines its mode of future action is called Avatara, Avatara is the embodiment of the essential principles which give impetus to the life for its future expression. If I am allowed, I shall say that carbon is also an Avatara amongst hell elements. Without the exceptional power of carbon

many things specially life, would not have been possible in this univers. In different periods (yugas) Avataras came in human from with certain higher qualities to inspire the human being of that period to rise to a higher plane. After the human being reaches a certain plane, the development becomes gradual for sometime, but when the time comes for another rise to the next higher plane another Avatara appears.

Jivatma.

Man possesses the same orbit of Vyahriti or the covering of Maya, round the nucleus, which is called Jivatma (soul). It is the Divine power in man kept in bondage by the surrounding layers of Maya or ignorance. This Divine power in man can be liberated by removing the outer binding layers that keep the soul in bondage, in the same way as the energy at the nucleus of an atom is released.

In order to reach the Divine power, the bondages of ignorance must be removed, the frequency of vibrations of the mind should be reduced, the worldly attachments of mind should be cut off, the prison walls of ignorance must be removed, before the source of infinite power can be reached, the ultimate reality, Brahma, can be known. He who has known Brahma becomes so. *Brahmajña Brahmaiva Bhavati.*

Atma.

Such Divine persons amongst human beings are known as Avatara. To know Brahma or Atma is the highest realisation of man and this is the highest evolution. The starting point of evolution was the stage when the Divine mind was divided into many. That mind becomes one again. It starts from unity to multiplicity and comes back from multiplicity to unity.

When the thought vibration decrease, the finite mind gradually expands and comes in contact with the Infinite.

When the vibrations come to one, it is in unity with the eternal mind. Such minds are the teachers of mankind.

When the mind becomes pure, when the smaller self unites with larger self, the mind attains a very strong will force or a very effective power of suggestion. We have seen such powers in Buddha and Jesus, who changed many sinners and cured many ailing persons by mental or spiritual power. This powerful mind is in every man only it is less substantial. One can make it substantial, only if he is willing, by means of practice and sadhana. Man possesses a mind which is all powerful, only, he is ignorant of the fact. The day the ignorance is removed, the eternal Self will be revealed and the power will be reached.

Every physician exerts his will force or uses his power of suggestion in his own way, although he may be quite unconscious of it. The greater the will force he possesses the greater will be the force of his suggestion and the patients will have greater confidence in him. The attendance of a tactfully optimistic physician is in itself an inspiration of hope and assurance to the patient. By suggestion, we can exercise a considerable influence on the vigour of the inherent defensive force in man and infuse in the sub-conscious mind, the elan-vital or the will to live and that cures the patient. The power of Jesus Christ lay in his ability to evoke in a person so effective a faith in his cure that, that faith worked wonders in his body.

The success of suggestional method of cure depends on the perfect self confidence, on the all pervading belief in the perfection of one's inner powers without the slightest hesitation. A simple misdeed or wrong action by the person hinders his self confidence. Therefore, one should be pure in heart without the slightest black spot in it and then only he can reach the source of unlimited power. All our sadhanas, the

Karmayoga, Gyanayoga and Rajayoga have been advised to gain this end.

We have seen the unlimited (shakti) energy at the nucleus of an atom enclosed under the seven binding layers. This energy is present in every material object in this universe, the stars, the sun and the planets. Mind also possesses the seven orbits and the same unlimited shakti at the centre. To him, who can unfold this shakti, his mind becomes all powerful. He has only to wish and it will be fulfilled. Such is the power within us; it is the ignorance or avidya that prevents us to reach it. Once the avidya is removed, once the vibrations of mind are reduced, the Self will be reached; in other words, Brahma will be revealed.

When the thought waves which increased into creation have been reduced again, the evolution which started from the state of equilibrium (Brahma) has come to the same state again. The string instrument after taking so many different shapes, after giving out so many different melodies has become quiet again. Similarly when the starting point is reached, one evolution is complete.

We regret that the articles on Prakriti and Purusha and Pancha mahabhutas by Dr. N. S. Watve, Prof. Gajjar Scholar, Lessons on Upanishads by A. Kaleswara Rao, and Gheeta Analysed by Tapasvi Baba, Dr. N. S. Paranjpe, could not be printed owing to want of space—Editor.

CHAPTER XIII.

Hindu Conception of Matter.

[*Contents*:—Hindu Conception of matter—The relationship between mind and matter Evolution Theory]

According to the Hindu Sciences anything that has any property, (*guna*) and action (*karma*) is *Dravya* (Matter). All *Dravyas* are perceived by the human mind through one or more of the five senses. Corresponding to the five senses, we have the *Panchabhutas* perceived as the five elements.

1. *Ākāśa*:—Which is extremely subtle penetrating and possesses the peculiar property of producing sound, which is recognised by the ear.
2. *Vāyu*:— Having the properties of lightness and diffusibility, and comprehended by the sense of touch. It is also subtle (*Sukshma*) i. e, invisible. *Sparsa* is its special property but it possesses both the qualities of touch and sound.
3. *Tejas*:— Manifested by heat, light and colour. Colour is its special property, but it possesses also touch and sound.
4. *Āp*:— Whose distinguishing properties are heaviness, viscosity, fluidity and taste, which last is its special property. It also possesses the properties of colour touch and sound in addition to taste.
5. *Prithvi*:—Having the properties of grossness, heaviness, density and smell, which last is its special property. It is also possessed of the properties of taste, colour, touch and sound,

Aakasa is the most rarified element and Prithvi the most condensed. The more condensed elements are gradually evolved from the more rarified and diffused elements.

It may at once be stated here that the foregoing five terms, Prithvi, Aap, Tejas, Vayu and Aakasa stand in this science for certain states of matter, and they are not to be understood to mean the ordinary earth, water, fire etc. Every substance in the world consists of all these five forms of matter in varying proportions, but it is classified after the predominant element contained in the substance. For instance taking gold and musk as examples of Prithvi Dravya, gold has in addition to weight, a common property of Prithvi and Aap, brightness which is the peculiar property of Tejas, whereas musk is less dense and heavy, and has more smell, which is the peculiar property of Prithvi. Taking mercury and lemon juice, as examples of Aap-Dravya, mercury is relatively more dense and more bright, the properties of Prithvi and Tejas respectively. By reason of its fluidity, which is the property of Aap-Dravya, mercury is classified as Aap-Dravya though its taste is very indefinite. Lemon juice has a conspicuous taste the property of Aap and a peculiar smell, which is the property of Prithvi; its colour is attributed to Tejas. Taking Chlorine gas, as example of Vayu, its diffusibility is the property of Vayu, its heaviness and smell are properties of Prithvi, its colour is attributable to Tejas and the poracity, which exists every where is due to Aakasa (Ether). It is more mobile than water and less mobile than Ether. All these terms are necessarily relative, and are derived from the predominantly constituent element.

The more rarified the substance, the greater is its kinetic energy and conversely the more condensed the substance the greater is its latent energy. Aakasa (Ether) is all pervasive. Although Vayu also expands in

all the four directions, it is limited in its expansibility when compared to Aakasa. Agni expands upwards. Aap in two directions (downwards and sideways), and Prithvi has no power of moving in any other direction except downwards. Compare, what Shushruta says regarding circulation of Rasa-dhatu Sabdar chi jalasantanavat. Anunaa viseshanamidhavati Sareeram Kevalam. He says that Rasa circulates through out the whole body even to the minutest structure like the propagation of sound in all directions, upwards like flames of fire and downwards like the motion of water. (Susruta-Sutra-14-16).

In addition to these five elements which are called Panchabhutas, there are four other categories of substances which are included under the term. Dravya-matter, according to Nyaya Philosophy, namely Kala (time) Dik (Space), Manas (mind) and Aatma (soul).

Though these four substances are invisible, they are certain entities with certain definite properties. Space and time admit of divisibility and measurability, which are also properties of matter according to Nyaya science. According to this definition of matter, Electricity, which is extremely mobile and subtle but can be measured in so many units, is also a Dravya (i. e. a matter. Manas or mind, which has properties such *Itcha* and *Dvesham* (likes and dislikes). *Sukham* and *Dumkham* (Happiness, and misery) is also regarded as Dravya, so also Aatma.

The Relationship between Mind and Matter.

According to Hindu Philosophy, there is no unsurmountable gap between mind and matter, because, at the root they are one. Each particle of matter has a mental aspect (See Ch. 6.) A block of stone is perceived by the natural eye as an inert lifeless matter. The ordinary sense organs are

insufficient to find the rudiments of life or mind in a stone, Science can demonstrate irritability to environment in the minute particles of the stone (i. e.) itcha and dvesha—desire for certain things and hatred for certain others, which is one of the properties of life. The Hindu Sciences recognised a gradual evolution of four states of Consciousness, viz-Sushupti (Sleeping State) in minerals, Swapna (Dreaming state) in plants; Jagrata (Waking state) in animals and Turiya (Super-conscious State) in a Yogi (See ch. I Sec. I). The evolution of the Universe is one of spiritual progression on a rest scale.

Evolution Theory.

The origin of the universe is traced according to Hindu Philosophy, to a homogeneous primordial matter, which has neither shape nor consistency. This is known as Prakriti. By the influence of Purusha according to one school of thought, or by its own nature (Swabhava) according to another, this Prakriti evolved into the universe by a succession of changes.

Imagine a sheet of still water into which a small stone is thrown, or over which a breeze blows. A succession of waves is started. By studying each little wave, you will find that there is a tendency in it to move up and then down. The rising of the wave is compared to Rajas and the opposite tendency to fall is compared to Tamas and the resultant state of momentary equilibrium between the two forces at the top of the wave is comparable to Satva. These three fundamental gunas or modes Satva, Rajas (action) Tamas (inertia) are called Trigunas. The two opposing forces of action and inaction and resulting modes of stable equilibrium, are the first to show themselves in the changes taking place in Prakriti, the primordial matter.

The movement such as that of the stone thrown in water is comparable to the movements taking place in Prakriti which resulted in the production of the waves of Ether. These primary waves are responsible for the production and conduction of the first sound in the universe. These arise first as inarticulate sounds and gradually develop into articulate sounds. Thus are evolved the sounds commencing from a proceeding through to *ka* and finally ending in *ksha*. Thus, we get the formula *Akshara*, an articulate sound which gives us the capacity to convey our thoughts. (See Layayoga-Ch. 3.)

Even in the minutest matter, there are according to this theory, innumerable permutations and combinations of movements, resistance and equilibrium, (*Rajas*, *Tamas* and *Satva*) which give different properties to different atoms. The properties of all perceivable and conceivable things are attributed to these fundamental gunas. This, in short, is the theory of the constitution of matter according to the Sankhya and Nyaya Philosophies.

The following table shows the evolution of the universe according to the Sankhya philosophy.

1. Prakriti (unmanifested) + 2. Purusha (Agent)

3. Mahat (Cosmic matter of experience)

4. Ahankara (Self-Sense)

1. Manas.

5. Tanmatras

5. Organs of sense

(Pre-Bhuta stage)

5. Organs of action.

Sukshma Bhutas

5. Panchabhutas or

Mahabhutas.

Total—24 Principles according to some and 25 along with Purusha, according to others.

All substances are recognised by their properties. Derived from the fundamental *Trigunas* viz, *Rajas*, *Tamas* and *Satva*, there are properties of substances, such as smell, taste, colour, touch and sound, more or less pronounced in every substance. There are again properties such as weight, roughness, dryness &c., which are classified into ten groups and which along with their opposites are counted as 20 properties. These are also called *gunas* in Ayurveda.

The *Trigunas* are not properties, but are the three Fundamental Factors or Ultimate Reals or Entities from which every mental and physical phenomenon is evolved.

- | | |
|------------------------------------|--------------------------------------------------------|
| 1. Guru—Heavy. | OPP— <i>Laghu</i> —Light |
| 2. Manda—Inactive. | „ <i>Tikshna</i> —Active |
| 3. Hima—Cold. | „ <i>Ushna</i> —Hot. |
| 4. Snigdha—Viscid | „ <i>Ruksha</i> —Dry. (non viscid) |
| 5. Sleekshna—Smooth. | „ <i>Khara</i> —Rough. |
| 6. Sandra—Dense. | „ <i>Drava</i> —Liquid. |
| 7. Mrudu—Soft. | „ <i>Kathina</i> —Hard. |
| 8. Stira—Immobile. | „ <i>Sara</i> —Mobile (having the capacity to spread.) |
| 9. Sukshma—Penetrative
(Subtle) | „ <i>Stula</i> —Gross. |
| 10. Visada—Transparent. | „ <i>Picchila</i> —Non-transparent. |

According to Ayurveda, the human body consists of *Tridoshas*—*Vayu*, *Pitta* and *Kapha*. These three pervade the whole body, and their equilibrium is mainly responsible for the maintenance of health. These are also termed *Thridhatus* because they support the body as pillars support a house. When they become deranged, they are called *Doshas* or vitiators, because they vitiate other substances. These are identified by certain properties, which are described in great

detail in the Ayurvedic Texts. In their relation to the Panchabhoutika properties, Vayu is dry; light, clear, mobile and invisible. Pitta is hot, slightly viscid, light, active and has a faint smell of blood. Kapha is heavy, inactive; cold, viscid, soft, slimy and motionless.

In fact, every substance in the World is Panchabhoutika but one or more *bhutas* predominate in one state of matter than in others. Similarly, Vayu Pitta and Kapha are all Panchabhoutika. Of the five states of matter—Solid, Liquid, Tejas, Vayu and Ether, Vayu of Ayurveda is predominantly made of Vayu and Akasa. Pitta is predominantly made of Tejas (considering its power of producing heat) slightly of liquid and still less of solid, Kapha is predominately solid, considering its heaviness and immobility and slightly liquid considering its viscosity. Kapha is also called Sleshma.

All the states of matter are relative. Fluid water becomes solid when contracted into ice and it becomes a gas when it expands into vapour. Similarly, Pitta is a liquid in its normal state with tendency to continue to be liquid. Kapha may be considered to be a liquid with a tendency to solidify easily in the abnormal state and Vata may be considered to be a liquid with a tendency to further liquidity and therefore to evaporate into the gaseous or even more subtle states.

Again all substances are divided into three classes
1. Jangama (moving like animals) 2. On bhida (Bursting through the earth-like plants). 3. Pardhiva (Relating to the earth) minerals like gold and iron.

All these three classes of substances are used in Ayurvedic treatment with only one object namely that of promoting the equilibrium of the doshas, which means the maintenance of health.

All substances—Dravyas are again divided into 3 classes

1. Doshaprasanamam-Subduing the Doshas. 2. Doshapradushanam Exciting the Doshas. 3. Swasta Hitam Keeping Doshas in the Normal state.

“*Kinchit doshaprasamanam*

Kinchit dhatu Pradooshanam

Swastha Vrut ow matam kinchit

Trividham dravya muchyate.”—Charaka-Sutra.

By virtue of their properties, some substances subdue the vitiation of one or more of the Doshas (Vata, Pitta and Kapha). Some substances vitiate the Doshas which are in equilibrium. Some others protect the state of equilibrium by neither increasing nor decreasing the unvitiated condition of the Doshas. In this manner all substances are classified in Ayurveda into three classes; namely, those which decrease increase and keep up the equilibrium of the doshas.

The object of Three-fold treatment in Ayurveda, namely, by Medicines, Food or by Regulation of the mode of life, is solely to bring the vitiated Doshas to their normal condition.

CHAPTER XIV

The Basic Sciences of Aayurveda.*

[*Contents:-* The Basic Sciences of Aayurveda-Shad Darsanas-Scientific Methodology-The essentials of the Western Scientific Method-Comparison with the Hindu Scientific method-The limitations of all scientific methods-Tests of a valid hypothesis according to Western and Hindu Scientists-Methods of Ayurveda strictly scientific-The authority of scriptures-Ayurveda mixes up Science, Philosophy and Religion Scientific Validity of the Hypothesis of Darshanas-The Panchabhuta Theory of Matter-European and Hindu theories of matter compared-The genesis of atoms-The Vedantic view-The Sankhya view-Genesis of atoms, Comparison with the modern view.]

Shad-Darsanas:

Just as a study of Western Medical Science requires a preliminary knowledge of the allied sciences of Physics, Chemistry, Biology, Comparative Anatomy, so also, an intelligent study of Aayurveda requires intimate knowledge of the basic sciences of the Hindus, more particularly of Nyaya,

*We are greatly indebted to Vaidyaratna Capt. G. Srinivasa Murty, B. A., B. L., M. B. & C. M., for the valuable extracts contained in this Chapter. They formed part of the thesis submitted by him to the Committee of Indigenous Medicine, Madras, 1921-23 of which the Editor happened to be a member.

Vaisheshika, Sankhya, Yoga, Poorva; and Uttara Memansas. These deal with the gradual development of knowledge regarding non-living and living matter and of the growth of Consciousness from the lowest to the highest stages of evolution. The subject dealt with in this whole book of the Philosophical Background is divided according to the Hindu curriculum of studies into the six schools of thought noted above. These are called the six Darshanas, (The Shad Darshanas).

Captain, Vaidyaratna G. Sreenivasa Murthi has summarised the gist of the knowledge required for an Aayurvedic student in an excellent manner in his thesis prepared as Secretary of the Committee on the Indigenous Systems of Medicine, Madras, extracts from which are freely quoted here for the benefit of the readers.

Scientific Methodology of the Hindus.

4. It is round the question whether or not the Indian systems have any scientific methodology at all that there has been a good deal of controversy and confusion of issues; and if we are to return any precise and definite answer to this question, we must first be clear as to what we exactly mean by "science" and "scientific method"; for, in the past, a good deal of confusion has been caused by failure to settle this preliminary point, and discussions have been carried on with little mutual understanding on the part of the controversialists. Each side has argued and proved its case to its own entire satisfaction on the strength of testimony, which it had learnt to regard as the most satisfactory evidence for truth: if the student of Western medicine demanded direct observational or experimental evidence, the orthodox exponents of Aayurveda would perhaps say that while such testimony is valid enough, as far as it goes, yet it is not enough to prove or disprove a case, which must ultimately be judged by

reference to that supreme testimony of the highest evidential value, viz., the revealed scriptures or the competent testimony of "the knowers of the Vedas." It is obvious that all discussions are futile so long as the disputants are not agreed on the very criteria which constitute the proof of any proposition advanced. Hence it becomes necessary to enquire whether the European and the Indian methods of investigation have any common foundations or criteria of belief, to which both of them can appeal to test the validity of any fact or proposition that is at issue; to this end, I propose first to lay down in broad outlines the essentials of scientific method, as pursued by both the Western and the Hindu scientists, and then proceed to show that both have common foundations and a common platform where both can profitably meet and learn from each other. to reopen it. For there is no absolute *chose jugée* in science"* Science then is merely "criticised, systematised and generalized knowledge, that is to say, the student of science takes more pains than the man in the street does to get at the facts; he is not content with sporadic knowledge, but will have as large a body of facts as he can get; he systematises these data and his inference from them, and sums up in a generalization or formula. In all this, he observes certain logical processes, certain orders of inference, and we call this "*the scientific method.*"

"Of such modes of inference, there are no more than there were in the days of Aristotle, who recognized three; (a) from particular to particular (analogical reasoning), (b) from particular to general (inductive reasoning), (c) from general to particular (deductive reasoning). Let us take a few examples, (a) *Analogical reasoning*:— The geologist tells us the

* Professor Schiller in *Psychic Research Quarterly*—Volume 1 pages 12-13.

story of the making of the earth and describes what happened millions of years ago, and in many cases he relies on analogical reasoning.

(b) *Inductive Reasoning*:— This is argument from particulars to the universal, and science is full of illustrations. Galileo had smooth inclined planes made and then, by rolling balls down them and measuring the time and squares of descent, he discovered inductively that the space fallen is always as the square of the time of falling. "The inductive method may almost be called Baconian."

It was founded on the principle that things, which are always present, absent, or varying together, are causally connected.

(c) *Deductive Reasoning*:— This is argument from the universal to particulars, the kind of inference which enables the long arm of science to reach, back through the ages that are past, and forward into those which are to come. By deductions, Neptune was discovered before it was seen.

The Essentials of the Western Scientific Method.

What science demands from its votaries is a severe discipline in the habitual use of the keen eye, the sharpened intellect and the trained mind. The all observing keen eye of the scientist helps him to observe widely, and collect together as many facts as he can gather. This is often a very laborious process. The sharpened intellect, playing upon the facts so gathered, carefully analyses and catalogues them under certain categories. These categories, viewed from a synthetic standpoint, suggest certain generalizations which include all the facts or phenomena so far observed. The trained mind brooding upon these generalizations, evolves a hypothesis, or may be, more than one hypothesis in explana-

tion of, and based on, these observed facts or phenomena. Now, every such hypothesis is merely a claim waiting to be verified: but the claim may or may not be accepted. Experiments are undertaken to test the validity of these hypotheses. All those which are not verified or found valid by experiments are rejected. That hypothesis alone which is shown by experiment to work best, becomes the accepted theory, which, be it noted is nothing more than the best working hypothesis among perhaps several that may have been advanced; moreover, its acceptance is merely tentative or provisional, contingent not only on the continued occurrence of verificatory phenomena but also on similar non-occurrence of contrary ones; for there is really no finality in science; and the scientific method is essentially a hypothetical or experimental method of trial and error. "It treats all 'facts' as data to be tested, all 'principles' as working hypothesis to be confirmed, all 'truths' as claims to be verified". All allegations, therefore, must be tested, and are valued according to the scientific consequences to which they lead. At the outset, therefore, scientific method is content with provisional conclusions that are not greatly trusted; and to the end, it is recognized that the human mind does not respond to the infinite gradations of logical probability, but declares itself satisfied and certain, as soon as the evidence for a belief seems to it adequate. After that, the question is humanly settled unless and until something occurs deduction, given three good observations of a passing comet, we can predict its return to a night. †

Comparison with the Hindu Scientific Method.

According to Hindu Methodologists, the process of 'ascertainment of truth' depends on the correct understanding

† Introduction to Science—Thompson, pages 58-61 (Home University Library).

of our source of valid knowledge (i. e., *pramanas* or proofs) which are as follows:—(1) The *Pratyaksha* or direct observation and perception, (2) *Anumana* or logical inferential reasoning of the nature of induction and deduction and (3) *Shabda* (*Aaptavachanam*) or competent testimony of 'knowers of the Vedas', or the revealed scriptures generally.

[This is according to the *Samkhya* school of thought. It is only right to add that the *Nyaya* (logic) adds fourth source of valid knowledge namely, *Upamana* (or analogy or comparison), while the *Mimamsa* (exegetics) has two more still, namely, *Arthapatti* and *Abhava* (Presumption and Privation); but I proceed here on the view that the threefold *Samkhya* division includes, in itself, both the fourfold *Nyaya* and sixfold *Mimamsa* divisions].

If we now compare the inductive (Baconian) and deductive methods of the West with the scientific method of *Anumana*, as practised by the Hindue, we find a striking similarity; for, what is *Anumana*? "Anumana (inference) is the process of ascertaining, not by perception or direct observation, but through the instrumentality or medium of a mark, that a thing possesses a certain character. Inference is therefore based on the establishment of an invariable concomitance (*Vyapti*) between the mark and the character inferred".* But how is this *Vyapti* (or invariable concomitance) to be ascertained? This is done exactly as it is done by Western scientists, that is to say, by means of observations and experiments thoroughly checked and tested by the canons of strict scientific Logic. "The observation of agreement in presence (*Anvaya*) as well as agreement in absence (*Vyatireka*) between two phenomena, with the non-observation of the

* Seal—The positive Sciences of the Hindus (1915 edition, page, 250.

contrary (Vyabhicharadarshanam) is the foundation of our knowledge of Vyapti. Obviously, mere observation of their agreement in presence and their agreement in absence is no help in the matter. Take a concrete example. The ass is customarily employed to bring the fuel with which fire is lighted. In a hundred cases you have observed the ass among the antecedents of a smoke. In a hundred cases you may have observed that when there is no ass there is no smoke. This is no warrant for concluding a relation of cause and effect between an ass and smoke. It may be that you happen to have never observed smoke without an antecedent ass, or an ass without smoke following. Even this is of no avail. It is not agreement (unbroken and uniform though it be) in presence or in absence, or in both, that can settle the matter. There is one and only one way of ascertaining the causal relation. Suppose A with certain accompaniments is found to precede B immediately. Now, if A disappears, B disappears, even though all other antecedents remain and there is no other change in the case, then and then only can the causal relation be ascertained. But this does not establish the unconditionality of the concomitance which is essential to a Vyapti. We have, therefore, to examine the cases carefully to see if there is any determining condition (upadhi, i. e., some hidden or undetected but really operative or indispensable accompaniment) which conditions the relation between the supposed sign or mark (Gamaka) and the supposed signate (thing signified Gamya),.....Every one of the accompanying circumstances, (of course the likely ones) may be taken successively, and it may be shown that the concomitance continues even when the suspected Upadhi (Shankitopadhi) is absent, and therefore it cannot be the Upadhi. And this is to be fortified by the observation of uniform and uninterrupted agreement in absence (Vyatireka) between the two concomitant phenomena.

In this way, when we have disproved all suspected Upadhis, we conclude by establishing the Vyapti. It is true that we may still go on doubting; but doubt has a certain limit for the 'experimenter' and the thinking person (prekshaka, Prekshavan). When doubt overthrows the foundation of all rational practice or leads to a stoppage or arrest of all practical activity it stands *ipso facto* condemned, and must be abandoned. Thus it is that Vyapti is ascertained. In this way we observe innumerable instances of Vyapti. Now, by means of repeated observations of this kind (Bhuyo Darshana) we have established the principle of the Uniformity of Nature (Svabhavapratibandha) and also of causality (Karyakaranabhava); and these two principles thus ascertained may be made use of in their turn as the basis of an argumentation or deduction (Tarka, Uha) to confirm a particular Vyapti in a particular case. Tarka or Uha, then is the verification and vindication of particular inductions by the application of the general principles of Uniformity of Nature and of Causality, principles which are themselves based on repeated observation and the ascertainment of innumerable particular inductions of uniformity or causality. Thus Tarka also helps in dispelling doubt."*

Students of Western scientific methods cannot fail to notice the close resemblance between the above methods and those designated by Mill as 'The Joint Method' and 'The Method of Residus'; if further, we consider also Mill's 'Methods of Concomitant Variations and compare the Western Method with what the Hindus call the 'Panchakarani, the resemblances become even more striking; the Panchakarani is illustrated thus:—"The following changes being observed, everything else remaining constant, the relation of cause and effect is rigorously established. First

* The positive Sciences of the Hindus (1915 edition)-B. N. Seal pages 256-57, 276-77.

step—the 'cause' and the 'effect' phenomena are both unperceived. Second step then the 'cause' phenomenon is perceived. Third step—then, in immediate succession, the 'effect' phenomenon is perceived. Fourth step—then the 'cause' phenomenon is sublated or disappears. Fifth step—then in immediate succession, the 'effect' phenomenon disappears. Throughout, of course, it is assumed that the other circumstances remain the same (at least the relevant or material circumstances)," * [The Western student of Medicine cannot fail to be struck with the analogy between the above chain of reasoning and that underlying the famous Koch's postulates; so too, the student of the Physical Sciences cannot fail to notice its general resemblance to the Baconian Inductive principle that, if things are, in experience, found to be present, absent or varying together, they are, in all probability, causally connected; only, what the one following Mill, would call 'the Law of Agreement, difference and concomitant variation,' the other would call the *Pāñchikarāni* because the conclusion is reached by *Pancha* (or five) steps.). "This *Panchakarāni*, the Joint Method of difference, has some advantages over J. S. Mill's method of difference, or what is identical † herewith, the earlier Buddhist Method; and the form of the canon, bringing out in permanent relief the unconditionality and the immediateness of the antecedence, is as superior from a theoretical point of view to J. S. Mill's canon, and is as much more consonant than the latter, to the practice of every experimenter as the Hindu analysis of *Anumāna* as a Formal Material Deductive-Inductive inference is more is more comprehensive and more scientific than Aristotle's or Mill's Analysis of the Syllogism (or mediate inference); for the Hindu inference

* Ibid. pages 258-59.

† Ibid. pages 259, 250 and 25.

(Anumana) is neither merely formal nor merely material, but a combined Formal-Material Deductive Inductive process. It is neither the Aristotelian Syllogism (Formal-Deductive process) nor Mill's Induction (Material-Inductive process) but the real inference which must combine formal validity with material truth, inductive generalization with deductive particularization." Such then is the Hindu scientific method. If one pursues the comparative study of the two methods with sympathy, understanding and, above all, without bias, one may well re-echo Lord Haldane who in the course of an address delivered on 3rd July 1921 at the Indian Student's Hostel, London, is reported to have said: "I suspect that if we studied the philosophical systems of the East with as much intelligence as we do those of the West, we should find that they differed very much less than we think and had common foundation which would give identity of outlook of great value." Yes, it is for such common foundation and such identity of outlook that I venture to plead in this memorandum for, so far as my study of the subject goes, I see much of common ground between the two systems of scientific methodology; the Hindu method of Pratyaksha (or direct perception) has its analogue in the observational method of our Western brethren: so too, as has been discussed before, the method of Anumana has its analogue in the Western methods of Logical Inferential Reasoning of the Nature of Analogy, Deduction and Induction (Baconian Method). He who goes through the work of the master-minds among both Eastern and Western scientists finds that there is a striking resemblance in their intellectual attitude towards problems that presented themselves before them: it is an attitude characterized by accurate observation (Darshana and Bhuvodarshana), precise description, correct classification, patient experimentation (Pareksha), rigid reasoning (Yukti Yuktam), careful verifica-

tion (Nirnaya), institution, where necessary, of crucial tests (Vinigamaka), and above all, that supreme faculty of analytico-synthetical imagination (Buddhi) that can see the one connecting law running through the whole range of a mass of apparently unconnected phenomena and enable the Newtons of all times to take their gigantic leaps 'from the falling apple to the falling moon. Now the methods by which thinkers, both in the East and in the West, have tried to see, under the bare fact, the soul of the fact' are fundamentally similar, although one calls it by the name of Anumana, while the other labels it as the method of Deduction and Induction (Baconian); that is only a difference in name—not in essence.

The Limitations of all Scientific Methods.

Then again there is fundamental agreement as regards the essential limitations of these scientific methods; both agree that Prathyaksha (or direct observations and appearances) frequently deceive us. The use of such a term like the 'ultra-microscopic,' for example, must remind us that the range of our senses is distinctly limited, even when aided by instruments of marvellous power and precision. We have 'light' whose brightness is too high for the range of perception of our eye. So, in the midst of the most intense 'light' we may be in utter darkness. We have sounds whose vibrations are beyond the range of perception of our ear; and so, in the midst of the most powerful 'sounds' we may be stone-deaf. If the ancients said that the senses are the 'slayers of the real,' Einstein now says, that 'the appearance of matter, as we see it, is not real, but false, distorted or warped and we are told that illusion is the very essence of our intellectual apprehension.' † Then again apart from errors due to inefficiency of the senses, aided or unaided, there are errors due to the personal equation of the

† problem of Truth (Wilden Gär), page 7 .

observers—errors of mal-observation, non-observation, bias, hallucination and the like. It is therefore a well recognized fact, both in the East and the West that, for the ascertainment of truth, direct perception does not take us very far. Hence people have everywhere turned to experimental and hypothetical methods of logical inferential reasoning, with a view to add to, or correct the knowledge gained by, direct perception. Thus, the sense impressions regarding the fixity of the earth and the movement of the sun round it are corrected by an elaborate process of reasoning which leads to the conclusion that it is really the sun that is relatively fixed and the earth that moves round it; so too, the very familiar optical illusions of our every-day life, such as the apparent increase in the size of the sun and the moon when at the horizon than when at the zenith, the apparent rising and setting of the stars, and such other phenomena; are other instances of how the senses deceive us, and how often things are not really what they seem. Both are also agreed that all the three scientific methods so far discussed, viz, Analogy, Induction and Deduction are themselves not free from possible errors. The method of analogy that has done so much to illumine many dark abysses, specially in Geology and Biology, may be vitiated by some vital differences between the two sets of conditions compared. "Logical inferential reasoning, in both its aspects (induction and deduction) can never get rid of doubt as to the absolute truth and soundness of its conclusions, as Mr. (now Lord) Balfour has so conclusively shown in his defence of Philosophical Doubt. Deduction depends on the validity of its premises, axioms, and postulates, and on the perfect subtleness and strength of the reasoning powers. Induction unless we have an infinite number of facts and an infinite mental capacity to comprehend all such facts, cannot also give us the exact truth.

"An inductive conclusion, though based on a million instances, becomes wrong if one single instance to the contrary is clearly proved to exist, and a higher law which would explain and include the single contrary instance also has to be searched for." *

We have seen how strong the resemblances are between the modern Western scientific methods based on Baconian Induction and Deduction, and the ancient Hindu methods of Pratyaksha and Anumana, such as Vyaptigraha and Panchakarani; we have also seen that both agree in their recognition of the essential limitations of the scientific method, and in thinking that, not only the senses and the intellect may deceive us, but that even reasoning may lead us astray; for, given a sufficiently robust will to believe, one can always find reasons to continue to believe what he wants to believe, unaffected by any reasoning; faced thus with the problem of judging and choosing rightly, among a number of contending alternatives or hypothesis, both have come to very nearly the same conclusion and it is this;—There is no finality either about our premises or our conclusions; all that we can do is to test each hypothesis with the greatest possible care and accept that which explains best and works best, or explains better or works better, than any other. Hence it is that, both in the East and in the West the tests of a valid hypothesis are extremely rigid and stringent. To illustrate my point I cannot perhaps do better than compare the various tests of a valid hypothesis as laid down by both Western and Eastern Scientists.

Test of a Valid Hypothesis According to Western and Hindu Scientists

The tests are as under:—"A good hypothesis must allow of the application of deductive reasoning and the

inference of consequences capable of comparison with the results of observation."

"A good hypothesis must not conflict with any laws of nature which we hold to be true."

"In a good hypothesis, the consequences inferred must agree with the facts of observation."

"It often happens that two (or even more) hypothesis have been put forward in possible explanation of phenomena, and owing, perhaps, to both agreeing with a large number of experimental facts, it may be exceedingly difficult to choose between them. Obviously, both cannot be correct; both may be wrong; one must be wrong. How are we to decide? We require a new experiment which shall give results agreeing with one hypothesis, but not with the other. Such an experiment which decides between two rival hypothesis is called an *Experimentum Crucis*. A crucial experiment confirms one hypothesis, but rejects the other." [Scientific Method (1919 edition): Professor Westaway, pages 245-246.] Compare the close agreement between this and the tests of a legitimate hypothesis (kalpana) as laid down by Hindu Scientists:— "A legitimate hypothesis must satisfy the following conditions:—(1) the hypothesis must explain the facts; (2) the hypothesis must not be in conflict with any observed facts or established generalizations (Jayanta, Jyayamanjari, Ahnika 1); (3) no unobserved agent must be assumed where it is possible to explain the facts satisfactorily by observed agencies (Ibid); (4) when two rival hypothesis are in the field, a crucial fact or test (Vinigamaka, ratio sufficient) is necessary; the absence of such a test is fatal to the establishment of either; (5) of two rival hypothesis, the simpler, i. e. that which assumes less, is to be preferred, *ceteris paribus* (Kalpanalaghava versus Kalpanagowrava); (6) of two rival hypothesis

that which is immediate or relevant to the subject matter is to be preferred to at which is alien or remote; (7) a hypothesis that satisfies, the above conditions must be capable of verification (Nirnaya) before it can be established as a theory.”†

Methods of Ayurveda, Strictly Scientific.

It is as a result of such comparative study as I have attempted to indicate above, that I find myself in a position to give my whole-hearted assent to the opinion of that erudite scholar, Brajendranath Seal, who, in his monumental work “The Positive Sciences of the Ancient Hindus” expresses himself thus, in respect of the question under discussion:— “What is characteristic of the Hindu scientific mind is that, without being content with the general concepts of Science and a general methodology, it elaborated—the fundamental categories and concepts of such of the special sciences as it cultivated with assiduity, and systematically adapted the general principles of scientific method to the requirements of the subject-matter in each case. The most signal example of applied logic (or scientific method) worked out with systematic carefullness is the ‘Logic of Therapeutics in Charaka a Logic which adapts the general concepts of cause, effect, energy operation, etc., and the general methodology of science to the special problems presented in the study of diseases their causes, symptoms and remedies.”

The Authority of Scriptures.

It is, however, sometimes objected that “though the ancient system reached the height of a systematizing, theorizing school of thought, it lacked the freedom of individual action, essential to the pursuit of real science, and its evolution was prematurely arrested by an unscientific veneration for

† B. N. Seal—positive Sciences of the Hindus. page 288.

petrified dogmas."* No one who has not entered into the very soul of Hindu thought can appreciate what scriptural authority really means to the Hindu, and how two persons, paying the profoundest possible veneration to the same scriptural texts can yet interpret them in ways as diverse as the poles.

However this may be, Vedas, to the Hindu, means the Eternal Truth; and loyalty to the Vedas no more restricts the freedom of action and thought of the Hindu thinkers than loyalty to Truth restricts the similar freedom of others. Whenever a thinker feels that the interpretation given by another to Vedic text is not correct or is opposed to experience he does not in the least hesitate to say so; as a matter of fact with some thinkers, such opportunities of demolishing another view are never lost; and the demolition is done with such an obvious relish and piquant zest as to make it appear as though this was a pleasant pastime, loved for its own sake. Of course no orthodox pundit would admit that the Vedas could be in error, any more than any one else could admit that truth was in error; all that he claimed to do was that previous commentaries and interpretations of the texts were wrong and that his commentary was more in conformity with the truth of the texts than any other; in other words, differences of view were expressed through commentaries of the texts and not by altering the texts themselves. Considering how easy it was for every dissentient voice to quote scriptures in its support, it does not appear to me that the tacit recognition of the scriptures as the Eternal Truth has hampered the freedom of action and thought, among Hindu thinkers; to them, 'the authority of Scriptures' holds more or less the same position as 'Truth' to others; when the latter differ among themselves, they do so in the name of that one and

* Report of the Calcutta University Commission Vol. V. Pages 57-58.

the same Truth' the quest of which is the common goal of all; the case is very similar with Hindu thinkers; when they differ, as they frequently do, all appeal to, and speak in the name of, one and the same supreme authority, viz., Scriptural knowledge' which, to them, is the same as 'Eternal Truth. The differences arise because Hindu thinkers differ in their interpretation of 'Scriptural knowledge' just as much as, or even more than, Western thinkers, in their interpretation of 'Truth' or 'Reality'.

Considered in this light, it is easy to see that what the Hindus call "Shabda Pramanam" is worlds apart from any blind "Veneration for pertified dogmas." Veneration, undoubtedly there is, and in abundance; but it is for the *words of Aapthas* or Masters of Wisdom and not for the dogmas of others—much the same sort of veneration that a tyro in Physics cannot help showing to the authority of such masters as a Bose or a Thomson. The previous records these master-minds in contacting and seeing Truth are so rich and ours so poor, that we willingly accept their guidance; and it is well that we do so; it is well that reverence for wisdom should ever dwell in us, and grow from more to more, as more and more of knowledge is vouchsafed to us. It seems to me that the strong objections which Western Scientists have held against the Hindu Shabda Praman is due to its being the subject of a very unfortunate mistranslation as authority:

Hear in India; notwithstanding the homage universally paid to 'scriptural authority', differences of views have widely prevailed and been freely discussed; nobody ever thought that if the great Shankaracharya disagreed, as he did, with the view of Evolution as propounded by the sage Kanada, he thereby set at naught the Shabda Pramanam; nor did it prevent the Aacharyas Shree Ramanuja or Shree Madhwa from propounding their doctrines of Vishistadwaitam (qualified non-duality) and

Dwaitham (duality), as against the view of Shree Sankara-charya himself. Indeed, I do not know if there are any other people in the world among whom freedom of thought has been more tolerated, fostered and respected than among the Hindus; we are told that in the great ancient Indian University of Benares, the very home, if there was one, of orthodox theism, students and teachers alike were at perfect liberty to discuss and propound, as indeed they sometimes did, even atheistic doctrines like those of the Charvakas; even in comparatively recent times as that of the great Advait in Madhava-charya, we find that in his discussion of the sixteen religious philosophical faiths of his time Charvaka Darshana (Atheism) has a chapter devoted solely to it, equally with Buddhism, Jainism, and his own philosophy of Adwaitism. Here, in India the binding force of Shabda Praman or 'authority' is all from within, none else compels. Here is no 'blind' veneration forced from without, but merely a willing recognition of the inevitable fact that where we are dealing in the domain of experts, those who are not 'experts' have perforce to recognise the authority of those who are. Here is no conflict of 'reason' and 'authority', although some people have needlessly distressed themselves over such a bogey. It is not that the 'experts' have arrived at their conclusions, without adducing reasons for the same; for, reason is there and always; but it is too recondite to be understood by non-experts. For instance. how many of us can understand the chain of reasoning adduced by Einstein to build up his Theory of Relativity? Any expert Physicist can accept it or reject it, and state his reasons for doing so; but I can only accept the 'authority' of either Einstein or his opponent, till I become myself an expert capable of reasoning on these topics; but, even here. I have to use my reason for accepting one or other of these experts as 'my authority' and what guarantee is there

that my reasoning is always right reasoning.

All that Sabda Prāmāṇya says is that, in the region of expert knowledge, those who are novices have to accept the 'authority' of those who are experts; while this undoubtedly acts as a wholesome and conservative check against ignorant and upstart tyros flooding the world with their immature views, it, in no way, restricts the growth of independent thought, nor does it prevent experts from differing from one another, if they find cause to do so; as a matter of fact the course of Hindu thought abounds in numerous instances of 'authority' differing from 'authority.' In both *Charaka* and *Sushruta* the two classical works of Ayurveda there are many examples of such differences of views, propounded with rare acumen and felicity of expression, and discussed in thoroughly scientific style and Ayurveda, having long ago reached, as the Calcutta University Commissioners truly observe "the height of a systematising and theorising school of thought" still holds a unique position as a system of strictly logical and scientific thinking.

Does Ayurveda 'Mix up' Science, Philosophy and Religion.

Another objection which critics raise against Ayurveda is something to this effect; the sources of Ayurveda are scattered among such works of Philosophy as the Nyaya and Samkhya Darśanaś and such works of Religion as the Vādas, Purāṇas and Itihasas; this mixing up of Science with Philosophy and Religion is unscientific. Now, this charge is quite true; in Ayurveda, as in Hindu thought generally, these several branches of study are ever associated with one another but, when we go to the 'root' of the matter, is it really possible to isolate and 'shut' them off in 'water-tight compartments? Has 'not the' Hindu view found 'its supports among some' of

the foremost of Western Scientists themselves? Karl Pearson is a name to conjure with, in the field of modern Western Science; yet, we find him expressing himself thus:—"the scope of science is to ascertain the truth in every possible branch of knowledge; there is no sphere of inquiry which lies outside the legitimate field of Science. *To draw a distinction between Science and Philosophy is obscurantism.*" † Strong language thus; but none the strong; considering the fact that the notion of confining Science, Philosophy and Religion in isolated, water-tight compartment is still the fashion of the day. I quote Karl Pearson merely to show that the idea of viewing Science, Philosophy and Religion—in fact all branches of knowledge—as one connected whole instead of as so many dissociated entities is not altogether foreign to Western thought.

I stated that the notion of the intimate association of Philosophy, Religion and Science is almost an axiomatic proposition in Hindu thought and meets us at every turn; to understand this position, we must first realize that, to the Hindu, 'Philosophy' was not a matter for mere speculation or intellectual edification; from his standpoint, no subject of inquiry was worthy of study, unless it helped the student to be so regulate his life as to lead him to that state of perfection called † Moksha. The modern Western conception of Philosophy as a pure speculative, theoretical study dissociated, as it were, from the actual problems of life had no place in his scheme of life; his justification of philosophy was not merely its excellence as a theory or speculation, but its intense practical value in regulating one's daily life; in other words, the great value to him of philosophy was that it served as the basis of certain ethical rules and physical practices, broadly included under the term 'Religion,' although modern Westerners would label some portions of it as 'Ethics' and

others as Science.' It may perhaps be better, if I illustrated this point by an example; in that well-known work, *Sarva Darshana Sangraha*, written by the learned *Adwaitin Madhavacharya*, there is a discussion of the tenets of some sixteen religio-philosophical faiths of India, each discussion occupying a chapter; here one finds that, along with Buddhism, Jainism, Dwaitism, Adwaitism, Vishistadwaitism, etc., there is specific mention of *Raseshvara Darshanam* (Chemistry) discussed in a chapter all by itself. To the modern Westerner, this is mixing up Science with Philosophy and Religion; but see what it means to the Hindu; he argues thus: the one supreme object of Life (or *Purushartham*) is to attain that state of Perfection known as Self-Realization or *mukti*, thus freeing oneself from the wheel of births and death; now, the study of chemistry helps me to achieve this object, by intelligently using mercury and other chemicals in the healthy regulation of my physical and other bodies; here we see at once how the philosophy (if we may say so) of Chemistry is indissolubly associated with the Science of Chemistry, and with certain ethical and physical practices, broadly included under the name of 'Religion'—the 'Religion' if you please, of Chemistry (*Raseshvara Darshana*). As in Chemistry, so it is in Mathematics, Grammar, Exegetics, Aayurveda or any other branch of study; the philosophical aspect of every one of these is intimately and indissolubly associated with the appropriate Scientific and Religious aspects; take for example, a system like the *Yoga of Patanjali*; it has, (or rather is) a philosophy based on that of the *Samkhya* but with the addition of the conception of *Ishwara*; it is also a Religious discipline, teaching the aspirant to achieve Self-Realization through the eight-fold method of *Yoga*, which includes the due observance of certain ethical rules and physical practices; then again it is also a Science—pre-eminently, the science of

psychology, because its religious disciple is largely concerned with the control of the modifications of the mind. Thus it is that every system of Indian thought is not merely a philosophy to be intellectually appreciated, not merely a science for explaining the fact of experience but is also a Religion to be lived and not merely believed—so direct and immediate is its bearing on the life that is to be lived and the discipline that is to be practised; in other words, every system of Hindu thought is at once Philosophy, Science and Religion; all in one and one in all. Considered in this light, it may not be so difficult to understand why Ayurveda draws so freely from Samkhya and other Darshanas which the Westerners “as the classify Philosophies”, as also from Tantras and other works, which they would designate as distinctly ‘Religious, treatises. It may perhaps be better if I illustrated the need and the validity of such borrowings by a reference to the similar borrowings of modern Western Medicine.

Scientific validity of the Hypothesis of the Darshanas.

We are all aware that in the curriculum of studies of modern Western Medicine, there is always a provision made for what is sometimes known as ‘preliminary, scientific study’; a working knowledge of the Laws of Physics, Chemistry and the like is demanded of every student who applies for training in Western Medicine; this preliminary study serves at least a two-fold purpose; firstly, it is calculated to give him a training in scientific method and to engender in him that particular intellectual attitude known as ‘the scientific frame of mind’; secondly, it will help the student in understanding many things in medicine; the reasoning of which it would be difficult for him to follow without such preliminary study; for, text-books and teachers of medicine tacitly assume and

apply many of the Laws of Physics, Chemistry, etc., without attempting to prove them; hence the preliminary working-knowledge of the Laws of Physics, Chemistry, Biology and the like is laid down as essential for every student of modern Western Medicine. Exactly similar is the position held by the Nyaya, the Visheshika, the Samkhya and other Darshaanas in respect of Aayurveda. If Western Medicine finds it necessary to assume tacitly the theories propounded by our Physicists regarding, say, the constitution of the atom and the molecule, Aayurveda finds it equally necessary to assume the formulæ governing the evolution of the atom as laid down by, say, the Samkhya. The assumption in either case is quite legitimate and scientific. I am aware that it is sometimes argued that if the claim of Aayurveda to be a science is to be admitted, it must cease to talk in terms of Nyaya, Samkhya and the like; scientific orthodoxy could go no further; it is as if the Aayurvedists said that if Western Medicine is to be reckoned as a Science it must cease to talk in terms of those 'narrow' conceptions (narrow from their standpoint) which Modern Physics, Chemistry, etc., propound; this attitude is just as unscientific as the other. In so imperfect a science like Medicine, where so many theories have had their little day and ceased to be and are soon replaced by others yet newer, or may be, older ones in a newer garb, who shall say this alone is true, and that other is false? Let us, for one moment, transport ourselves in thought to the days when we were many years younger, say, to the days when the Daltonian notion of the indivisible chemical atom prevailed among Western Scientists. Let us also imagine that a Hindu Samkhya or Vaisheshika Philosopher, working side by side with us, told us that the chemical atom, far from being indivisible, was really very much divisible, enclosing within itself systems within systems and took us through the whole

range of his evolutionary chain, from the Trāsarenu to Dvanukas, Aarambhaka Paramanu, the Bhutas and so on, back and back, to Tanmatres, Bhutadi and Mula-Prakriti. What should be our attitude, as students of Science, to our Hindu Samkhya Scientist? Shall we say to him that our scientific speculation holds that an atom is indivisible and therefore his speculation, which holds to the contrary, has no claim to be called 'scientific' at all? Or shall we rather say "It may be so, but, at present, I see no cause to change my view and prefer to work with my own speculation; if you prefer yours, so be it. Where knowledge is so imperfect, proof is difficult and denial is folly". If we had taken the first attitude, which to my mind is quite unscientific, we should have now to eat our own words and agree that our once indivisible atom is now divisible; if we had taken the second we could accommodate ourselves to the present view with perfect grace; this is the attitude which, I submit, ought to characterize the truly scientific man; I therefore hold that it is quite as scientific for the Aayurvedists to assume the truths of Samkhya, Visheshika and the like, as it is for the student of Western Medicine to assume the truths of modern Physics, Chemistry and the like. If only our early European oriental scholars, to whose immense labours in the field of Sanskrit research we owe a debt which perhaps we can never repay, had not labelled our 'Shad-Darshanas' as the six schools of 'Philosophy' but explained and popularized the notion that with the Hindus all knowledge was one and indivisible, that facts of Science, Philosophy and Religion could not be cribbed, cabined and confined in separate water-tight compartments and that therefore the province of their 'philosophies' was wide enough to include science, religion and all else, that is the subject or object of knowledge: then perhaps due attention would have been paid by our Western Scientists

to those portions at last of these 'Philosophies' which deal with 'Science', and the world at large would have been made familiar much earlier with certain notions of Physical and Psychological Sciences which have now burst upon them almost with revolutionary suddenness—such notions, for example, as the conception of an atom as a highly complex 'system within a system' and the existence of dream-state (now fairly well recognized in the West) and other higher states of consciousness (not yet recognized by Western Scientists). It is of course arguable that these notions were merely the happy speculations of a highly imaginative race; it may be so; but, where such speculations have the knack of forestalling the most recent discoveries, it is I submit, worth our while to treat these speculations with becoming respect and regard them, at least, on the footing of provisional or tentative hypothesis. To be accepted as proven theories, much more of course, will have to be done. The conclusion must be shown to proceed strictly logically from the premises assumed, to *explain* satisfactorily the several facts of experience to which to relate, and to *work it out*, when it is practically tested by experiments, or its predications are put to the test of verification. So long as Ayurvedists are agreeable to work along these lines they are at perfect liberty to make their own assumptions and advance their own hypothesis, and it is not for others to lay down arbitrarily 'thus far and no further;' it is as unscientific for the Western Scientist to say that his Hindu brother should not assume such and such a premise, as it would be for the Hindu Scientist to say that his Western brother should; and this proposition remains fundamentally true even though it is proved later on that, as a matter of fact, the particular assumption and the particular conclusion based thereon were wrong wholly or in part; for as I have stated more than once,

a proposition is admitted to be scientific, not because there is any finality about its conclusions but because such conclusions are reached by the use of the scientific method; if that were not so, the writings of even the great Newton and Darwin would have to be classified as 'unscientific' because a later generation found that their view on 'Light-propagation' and the 'Origin of Species' respectively had to be challenged or modified. The fact of the matter seems to be that in no science is it possible to do away with assumptions altogether; any attempt to do that would mean the proving of every proposition that is advanced, assuming nothing, or taking nothing for granted; and this would inevitably mean that every inquiry would ultimately work back and back, to the dead wall of first or final causes and stop there being unable to go any further. Hence it will not do for us to go on asking at every step the futile question, 'But, how do I know that the premises are correct?'. The enquiry is quite legitimate in its proper time and turn; but should not be made prematurely. Even a so-called exact science like Geometry cannot afford to be without its premises—its axioms and postulates, which are not proved but 'given or taken for granted; not only so, we should also be prepared to be satisfied with premises which are only approximately or partially true. Let us take some examples from an 'exact' science like Geometry, If the postulates and axioms of Euclidean Geometry worked true in all cases. We should have three angles of a triangle always equal to two right angles; but, as a matter of stern fact, Clifford found that in the case of great triangles, there may be a difference of as much as 10° . Similarly, if, in Euclidean Geometry, it is taken as an axiom which requires no proof that two parallel straight lines could never meet, Gaussian Geometry would actually prove to you that they do, if produced sufficiently far; so too, if Euclidean Geometry meticu-

lously deals with straight lines and plane surfaces, Reimann's Geometry would teach us that there can really be no straight lines or flat surfaces in nature, whatever appearances and Euclidean Geometry may say to the contrary; but do we, for these reasons, consider Euclidean Geometry unscientific or decline to make use of it for all that it is worth? No, most assuredly no, unless we are so unwise as to deny ourselves a useful avenue of knowledge. Let us keep these facts well in our minds when we deal with Ayurveda; let us remember that no science can afford to do away with premises altogether—not even with such as are known to be true only partially and not wholly; let us therefore be wiser than setting up any unscientific limits to the perfectly scientific right of Ayurveda to advance any premises it wants to. Unquestionably, it is our right as it is our duty to examine the validity of the premises later on, as also to see how far their conclusions follow strictly logically from their premises, how far their theories offer satisfactory explanations for the diverse phenomena of health and ill-health and how far the practices based on those theories work satisfactory when applied to problems of preventing and curing diseases. All these inquiries are perfectly legitimate in their proper time and order; meanwhile, let us accept the premises tentatively and pass on to study the general principles of Ayurveda as Ayurvedists know it.

The Panchabhuta Theory of Matter.

We are aware that till, not very long ago, Western Science held that every material object could be analysed back and back till we reached the atoms of some eighty and odd elementary substances; these atoms (literally uncuttable things) were so called, because they were all considered to be simple bodies incapable of further division. The modern notion however is that the atom is far from simple and indi-

visible, being, in fact, of so complex a structure as to resemble a solar system on a highly miniature scale, with a comparatively massive central proton-sun (constituting the nucleus of positive electric charge) surrounded at fairly respectable distances by a varying number of electron-planets (constituting the peripheral units of negative electric charge); nor does not complexity of structure end here; recent experiments have also shown that all the atoms of even one and the same chemical elements may not be of one of the same kind; in fact Dr. Aston's experiments with many of our lighter chemical elements show that each of these elements is really not one element but a mixture of different elements known as "Isotopes," that is to say, elements with the same properties but with different atomic weights.

Such then is the conception of matter according to modern Western Science; we can still conceive of the edifice of matter as being built up of some unity "chemical elements"; but, we can no longer look upon these elements as simple elementary substances incapable of further division—no longer as some ninety kinds of bricks where of the edifice is built; they are rather so many "brick-blocks," if we may say so, all built up of the same two-kinds of bricks, viz., the proton and the electron; it is doubtless true that these proton-electron bricks have first to be massed into some ninety kinds of brick blocks which are then used in various ways in building the edifice of matter; but, one brick-block (constituting, say, the atom of nitrogen) differs from another constituting, say, the atom of oxygen) not in the quality of their constituent bricks, which are everywhere of the same two kinds only viz, proton and electron, but in the number and disposition of these bricks in each brick-block. In building the edifice of matter, different kinds of brick-blocks may be

used, either singly or in combination for building different parts of the edifice; but however different one part may appear from another, they are all built up of the same two kinds of bricks, viz., proton and electron; and the moment we recognise this common basis of all matter, we are already on the high way to Alchemy. If, by some means, we can but shake up the arrangement of the proton-electron bricks of the brick-blocks of a base metal like lead, into the proton-electron arrangements constituting the brick-blocks of a noble metal like gold, then, verily, we have achieved alchemy which, by the way, has now become quite scientific and respectable; several stars of the first magnitude in our scientific galaxy are now hard at work in achieving the transmutation of elements and some brilliant results have been reported already, although they cannot, as yet, be reckoned as successful business propositions; but, to-morrow, even that may come to pass; and if it does, it is some consolation to know that we are not now likely to denounce the successful wizard in this line as an infamous charlatan and cheat; we are more likely to go tumbling over one another to hail him as the greatest F. R. S. of the day.

European and Hindu theories of Matter compared.

Now, let us turn for a moment to Hindu notions on this subject. What do we find here? Ideas strikingly modern meet us from the very dawn of the history of Hindu Scientific thought; the Paramānu, which may be said to correspond to the atom of our western chemists has ever been looked upon here as complex in structure, and never as a simple indivisible entity; the modern conception of an atom as being a complex proton-electron system finds its parallel in Hindu Scientific thought from its very commencement, appearing all at once in

its full-fledged modernness without passing, as in the West, through the stage of positing a simple and uncuttable atom. For purposes of chemical analysis and synthesis, all substances were looked upon as being made up of five gross Bhútas (Maha-bhútas or Sthulabhútas)—Prithvi, Ap, Tejas, Váyu and Akásha; these states corresponded, not to earth, water, light, air and sky as their common mistranslation has it, but in all probability, to what Modern Science calls the “states of matter”—Prithvi corresponding to the solid state, Ap, to the liquid, and Vayu, to the gaseous, while Tejás and Akash the two additional states of matter, corresponded probably to Radiant matter and Ether. “The five Bhútas stand for a classification of substances on the basis of their generic properties, resulting, as the Sámkhyas hold, from the structural type of their constituent atoms—a classification more physical than chemical, or properly speaking chemico-physical, unlike the purely chemical classification of the so-called elements of Modern Chemistry. A Paramánu again, is a type of atoms corresponding to each Bhúta class, and indeed one and the same kind of Paramánu may comprehend atoms of different masses, if only these should agree in their structural type”⁽¹⁶⁾ We may then look upon the Paramánu as corresponding to the atom of our modern western chemists, or to the brick blocks of our analogy but with a difference which may be explained thus. Modern science teaches that though we have some ninety different chemical elements, yet, the Atomic brick-blocks of all of these are everywhere built of the same two kinds of bricks viz; the protons and the electrons; according to the Hindu view also, every Paramánu brick-block is considered to be built of two kinds of bricks, viz, the central bricks of one kind of Tanmátras (i e; Proto-matters charged with special energy of one kind, and corresponding to the modern scientists’ Protons charged with positive electrically) and the peripheral

bricks of another kind of Tanmátras (i. e., Protomatters charged with specific energy of another kind, and corresponding to the modern scientists' Electrons, charged with negative electricity). So far both views seem to agree; at this point, however, the Hindus have gone a step further; they consider that, corresponding to each of the five Mahábhútas (i. e.,) Prithvi (Solids and other "States of Matter") there is a specific type; as it were, of proton-electron bricks, corresponding to the five "States of Matter" (i. e., to the five Mahábhútas, Prithvi and the rest). As regards the exact nature of these five types of bricks there have been some differences of opinion among different schools of Hindu thought. Ayurvedic authorities like Charaka and Sushruta follow mostly Sámkhya view and sometimes the Vedántic; I shall therefore make brief mention here of both of these views.

The Genesis of Atoms—The Vedantic View.

According to Vedántic Scientists, each of the five gross Bhútas (Mahábhútas) are derived from five corresponding subtile Bhútas (Súkshma Bhútas); these may be taken to correspond to the five Tanmátras of the Sámkhyas which are, as I have stated above, proto-matters charged with energies of various kinds—the proton-electron bricks, if we may say so, that go to build up the Paramánu (the Atomic brick-blocks) of the five gross Bhútas; the Vedántists hold that, into the structure of the atom of every gross bhúta, all the five subtile Bhútas enter, in certain definite proportions; in the evolution of the atom of any particular gross Bhúta, say, Mahábhúta Prithvi, the corresponding subtile Bhúta (in this case, súkshma Bhúta Prithvi) acts as the central radicle (corresponding to the proton brick of modern Science) while all the other four subtile Bhútas go to form the peripheral Electron-bricks of our

Paramánu brick-block; the process of transformation of a gross Bhúta from the subtile Bhútas is technically known as Panchikarana (quintuplication) which is illustrated thus; "The Mahábhúta Earth, gross Earth-matter, is composed of four parts of subtile Earth-matter and one part each of the other forms of subtile matter. The Mahábhúta Váyu is composed of four parts of subtile gaseous matter and one part each of the other forms of subtile matter. And similarly with other Mahábhútas.

Hence if ak, v, t, ap, e, represent the five forms of subtile matter (Aaksha, Váyu, Thejas, áp and Earth), and AK, V, T, AP, E, stand for the corresponding Mahábhútas, we may represent the constitution of the Mahabhútas as follows:-

AK	—ak-4 (v ₁ t ₁ ap ₁ e ₁),	ak-4 being the radicle.
V	—v-4 (ak ¹ t ₁ ap ₁ e),	v-4
T	—t-4 (ak ₁ v ₁ ap ₁ e),	t-4
AP	—ap-4 (ak ₁ v ₁ t ₁ e ₁),	ap-4
E	—e-4 (ak ₁ v ₁ t ₁ ap ¹),	e-4

As to the origin of these subtile Bhútas themselves, the Vedantic Scientists hold that each is derived from one which is higher in the scale till, ultimately, we come back, as in Modern Western Science, to one common basis of all matter; thus, subtile Prithvi comes from subtile Aap, which comes from subtile Thejas, which comes from subtile Vayu, which again comes from subtile Aakash; and all these subtile Bhútas are essentially Proto-matters charged with specific energies of various kinds.

From the above formula of Evolution it will be seen that according to Vedantic Scientists, the contents of the central radicle is equal to the contents of all the peripheral

units put together—a view that brings at once to our minds notion of the Modern Scientist that the charge on the central proton is equal, though opposite, to the charges on all the peripheral electrons put together; but, there is this fact to be noticed, viz, that the peripheral electrons would, in this view, be not of one kind but of four different kinds; it would be very interesting to know if this view finds any support from Modern Science; unfortunately, my equipment is far too meagre to pursue this line of enquiry further.

The Genesis of Atoms—The Samkhya view.

According to Sámkhya Scientists, the five kinds of Bhúta Paramánuś (Atom brick-blocks) are evolved from the corresponding Tanmátras by the process known technically as Samshritta Vieka (Differentiation within the integrated); the building up of each kind of Bhúta Paramánu requires two kinds of Tanmátras (Proto-matter charged with energy) one kind of Tanmátra acting as the central radicle, while another kind constitutes the periphery, as indicated in the following table :—

Types of Atom	Tanmátras which act as the central radicle	Tanmátras which act as the periphery (corresponding to Prot- ous of Modern Science).
		ponding) to Elect- rons of Modern Science).

1. Aákasa (Mono- *SabdhaTanmatra* (Proto- *Bhutadi*—the root Tanmátric). matter charged potenti- of all proto-matt- ally with the energy of ers; but it is not sound impacts; possesses itself Tanmátra;

potentially parispana to pursue this or Vibration energy). enquiry further is to seek for first to final causes which is not attempted here.

2. Váyu (Di- *Sparsha Tanmatra*— *Shabda Tanmatra* Tanmátric). (Proto-matter charged potentially with the energy of Tactile impacts; possession potentially, Vibration energy plus Tactile energy).
3. Théjas (Tri- *Rupa Tanmatra*—(Proto- *Sparsha Tanmatra* Tanmátric). matter charged potentially vibration energy plus Tactile energy plus Light and Heat energy).
4. Ap (Tetra- *Rasa Tanmatra*—(Proto- *Rupa Tanmatra* Tanmátric). matter charged potentially with the energy of Taste impact; possesses potentially Vibration energy plus Tactile energy plus Light and Heat energy plus Taste energy).
5. Prithvi (Penta *Gandha Tanmatra*— *Rasa Tanmatra* Tanmátric). (Proto-matter charged potentially with the

energy of smell-impacts;
possesses potentially
Vibration energy plus
Tactile energy plus light
and Heat energy plus
Taste-energy plus smell
energy).

Genesis of Atoms—Comparison with the Modern Western View.

It is sometimes objected that, in the theories of Evolution of atoms adumbrated above, there is a certain mixing up of "Energy" and "Matter"; that is quite true; but it cannot be helped; for that is the Law and order of Nature; Modern Western Science itself is now being led to more or less the same position. When we are in the region of the practically weightless Electrons, we cannot help speaking of them, in terms of energy; that is as charges of negative electricity, just as the Hindus speak of their Tanmátras as being charges of specific kinds of energy. So too with Energy, we find we cannot talk of it, except with reference to Matter, just as we cannot define Matter, except with reference to Energy, for Energy means motion, and motion means Matter. Nowadays we talk of Electrical "Energy" being stored, bought and sold, just as if it were an article of merchandise like petrol.

Every gallon of petrol means not merely a definite quantity of Matter (carbon and hydrogen combined in certain definite proportions) but also a tremendous amount of Energy locked up in it; this energy is of various kinds; it is only a part of its chemical energy that Western Science has learnt to make use of for work in our power-houses, mills, factories, and the like; but, this is as small as the tiniest drop in the

ocean when compared with the stupendous quantities—immensities upon immensities—of Energy that remain locked up in its atoms. Fortunately for the world, Western Scientists have not yet been able to release this Energy; I say “fortunately” advisedly; for when one reflects over the savagest and basest uses to which scientific knowledge was applied in the recent war, one shudders to think of the diabolical ghastliness that may result if people with the mentality of those responsible for the horrors of the last war come to possess the secret of releasing energies that may blow up continents as easily as they now do palaces and forts. When we have proceeded thus far in our comparative study a question irresistably presents itself before our minds and it is this, Is this “Atomic Energy” of Modern Western Scientists the same as the Tāntrīc Energy, which, as we have just seen in our discussion of the Hindu conception of the evolution of Atoms, plays so vital a part in the genesis of the Bhūtaparamānu, corresponding to our chemical Atom? the resemblance is very close; but I must resist the temptation to hazard a definite answer, as it really requires a much better knowledge of both systems than what I have been able to gather.*

It is now learnt that a new instrument called the Cyclotron is capable of breaking up the nucleus of an element and convert one element into another. The Cyclotron was first invented by Professor E. O. Lawrence in California in the thirties of this century. It is a huge apparatus by which highly energetic particles can be produced to bombard the nucleus of an element so that one element can be transformed into other elements with radio-active properties. It is stated to have opened up a new line of research for physicists. The Cyclotron is expected to be of considerable help in

I may, however, mention here that I discussed the matter with a profound and encyclopædic student of Modern Physics, my friend Professor Yadunandan prasad, M. A., (Cantab.) B. Sc. (Lond.), who was very much interested to see the remarkable resemblances that do exist between the ancient Hindu and the modern Western conceptions of the structure of the atom. He suggested to me that Tanmatric energy corresponded in all probability to the energy locked up in the Proton-electron nucleus of the atom and that while the five types of Tanmatras or Pancha-Bhútas that the Hindus speak of has no definite counterpart in Modern Physics, an explanation for the distinction may perhaps be found in the "Quantum" theory of Modern Physicists; this is a very interesting and valuable suggestion; for, the very word "Tanmatra" contains a definite suggestion of "Quantum" or measure (Matras), and of the five Tanmatras, the first or Aakash Tanmatra is spoken of as Mono-tan-matric, being charged with only one unit of Parispanda (Shabda or Vibratory energy), while Vayu Tanmatra is di-tanmatric, being charged with two units, Vibratory energy plus Sparsha or Tactile energy, and Thejas, Aap, Prithvi Tanmatras are likewise Tri-tanmatric, Tetra-tanmatric and Pentatanmatric respectively, being charged with one unit of energy-potential more than its predecessor in the Tanmatric scale.

Such are the fundamental chemico-physical notions of the Hindus with which we must be familiar if we are to understand Aayurveda aright; to my mind they show in all

scientific research and medical therapy in India. It is directly under the charge of the Palit Professor of Physics in the Calcutta University, Dr. Meghnad Saha. The apparatus is now in primary working order,—The Hindu Madras dated 30th June, 1944-

essential points, striking correspondences to the most recent teachings of Modern Western Science; in certain points they have gone even further in their speculations. Will these conceptions also be justified by the future discoveries of Modern Science? It is rash to assert and difficult to deny; but, when one realizes how fully some of these theories have been, justified by the most recent events in Modern Science one cannot help entertaining the feeling that, as some theories have already proved true, the same may happen in the case of others as well. In this connexion, it is also worth noting that the Hindu tradition about the origin of these theories refers to them as matters of direct observation and not of mere speculation. To understand how this comes about, we have to realize that the methods by which the Hindus sought to cognize things beyond the range of our senses, differed in one vital respect from the methods of the West; in Modern Science, we seek to overcome the limitation of our senses by equipping ourselves with various *external* aids like the microscope, the telescope, the spectroscope, the crescograph the cardiograph and the like; the Hindus however sought to effect the same results, not by providing their senses with external aids, but by improving their own *internal* organs of sense, so that their range of perception may be extended to any desired degree; the way of effecting this improvement was by exercising the senses in certain ways indicated in the scriptures and taught by the Guru to the Shishya when he was ready for it. That the acuteness of our senses could be appreciably increased is, of course, a matter of daily observation; by practice and effort, we train our ears to appreciate melodies to which we were dead before; certain hillmen, who live by hunting are known to see and spot out their prey at distances, far too great for us to see or get a clear vision of; similarly, by practice and effort, we can

appreciably increase the ranges of our other senses—smell, taste and touch. That our senses, like our muscles grow by regulated exercise is a proposition to which few perhaps will be inclined to object; but, the Hindu view is that there is practically no limit to this growth, save the limitations of one's own capacity for exertion, and that it is possible for master-minds to perfects their 'senses' (in which term, they include the mind also—'the sixth sense' as it was sometimes called) to so great a degree as to include, within their range, everything from the most microscopic to the most microscopic—'from the Paramanu to the Paramahatwa' as the scripture has it. It seems to me that Western Scientists would be inclined to hold that there must be distinct limits to the growth of our senses as for our muscles, which cannot go on growing in strength indefinitely, no matter how perfect we are in practising our regulated exercises. The Hindus say that the analogy is not good and that the two cases are easily distinguishable; for our present purpose, however it is unnecessary to discuss this matter any further; it is enough for us merely to note that the Hindu tradition assert that the original propounders of such theories as that of the Evolution of the Atoms were persons endowed with the immense ranges of vision of which I have spoken; that it is claimed for instance that when they taught about the structure of Atom, they did not merely speculate in the matter, but described what they really saw; it is however fully recognized that, as a piece of evidence of direct observation, it is of value only to those great seers who could see for themselves, and not for others; to these latter, it could be offered only as a good working hypothesis (or Kalpana), to which they were free to apply the various tests of a valid hypothesis before they accepted it; herein lies the difficulty of the Hindu method; because the perfecting of the senses to the desired degree can be achieved, if at all, by

only exceptional individuals of our generation; and therefore the satisfaction of direct observation is not possible to the great majority of us. Herein also lies the immense value of the external aids which Western Science provides us with; for, many of us can learn with ease how to use them in checking and verifying things for ourselves; and that is an advantage of very great value. It is for this reason that the Hindu theory of the genesis of Atoms conveys to us a fuller and clearer message when it is studied in the light of modern Science; and what applies to the Atomic theory applies generally to the whole realm of Aayurvedic Physics and Chemistry, and it seems to me that the light of Modern Physics and Chemistry would be very valuable to Aayurvedists in the interpretation of their own ancient theories, besides affording them comparatively easy methods of verifying things for themselves. It would likewise be a consummation devoutly to be wished that some at least of the giant intellects of Modern Science would conduct their researches along the lines indicated by the ancient speculations; for some of these have already been justified by Modern researches; and that makes up hope that the same may happen in the case of others as well. It is therefore that I venture to hope that, in the best interests of both Aayurveda and Modern Science, each would learn from the other what the other can teach, so that by their united thoughts and endeavours, they may better serve not only the cause of Science as a whole, but also of what is more important, the cause of humanity itself.

CHAPTER XV.

Aayurved is Primarily an Aadhyaatmika Science.

Ladies and Gentlemen,

I thank you for giving me this opportunity to appear before you and to speak to you on Aayurveda. I have myself selected the subject for to-day's speech, namely "Aayurveda is primarily an Aadhyaatmika Science" because many people even in India do not recognise this aspect of Aayurveda.

Aadhyaatmika Science means the science of the Soul. Science means systematised knowledge. Veda means knowledge. Aayurved means the knowledge of the Science of Life. The scope of Aayurveda is very vast. Modern sciences deal with inert life-Pancha Bhootams. Aatma-the soul-cannot be studied by the instruments of Science. The limitations of the scientific methods has now been very well recognised. I have said that Aayurveda is primarily the science of the soul. It must have a high place as one of our darsanaas.

Adwaita Philosophy the Greatest Discovery of India.

The greatest discovery of India is the Adwaita philosophy. "Aatmaavai Sarva Bhootaani". According to the Indian sciences, there is a progressive evolution of the soul from the Bhautika state to the Aadhyaatmika State. There is a process of spiritual progression going on on a vast scale in the Universe. The evolution is from minerals to plants, from plants to animals, from animals to man and from man to a wise man-a Yogi-and from a Yogi to God.

“Mama Vartmanu Vartante
Manushyaah Paartha Sarwashah”.

(Geeta 3-23)

Spiritual Progression on A Vast Scale.

In this progression there is the waxing in spirit and the waning in matter. We see only the middle of the middle of the progression. The beginning and the end of creation are beyond the reach of the human intellect.

“Avyaktaadini Bhootaani
Vyakta Madhyaani Bharata
Avyakta Nidhanaanyeva
Tatrakaa Paridevanaa”.

(Geeta 2-28)

At the beginning of creation, all was Brahman—the ultimate reality. The successive stages of the revolution are (1) Matter (Annam), (2) Life (Praanam), (3) Consciousness (Manam), (4) Self-Consciousness (Vignaanam) and (5) Universal Consciousness (Aanandam). These are called the Panchakosaas in Vedaanta. Life starts from the lowest category of matter (Prakriti) and reaches the highest category of spirit (Purusha). At one end of the ladder, we have pure matter in which the spirit is dormant and at the other and we have pure spirit in which the matter is dormant.

Four States of Consciousness.

Aayurveda recognises a gradual evolution of the four states of consciousness namely :—

- (1) **Sushupti**:—Sleeping State—Tamoguna Pradhaana in inorganic substance such as minerals. They do not feed themselves.
- (2) **Swapna** :—Dream state—in plants. They feed ordinarily on non-living matter.

- (3) **Jaagrata:**—in animals the consciousness is in a higher plane, Rajoguna Pradhaana and in man it is still higher.
- (4) **Tureeva :**—Satwaguna Pradhaana—Super-conscious state in the yogi. In this state Aatma is Vibhu—All pervading.

Charaka says :—

“Vibhutwam Aatma Eva
Yasmat Sarvagaato Mahaan
Manasascha Samaadhaanaat
Pashyati 'Aatma, Tiraskritam. ”

(Sareera 1. 18)

In the four stages described above, the first stage relates to the body (Sarrera), the second stage to the senses (Indriyas), the third stage to the mind (Satwa or Manas) and the fourth stage to the Aatma (soul).

Progressive Stages in the Evolution of Life.

The progressive stages in the evolution of life are very well described in the following lines from Manu 1-90 and Mahaabhaarata-Udyoga 5-1.

“ Bhootaanaam Praaninah Sreehtah
Praaninaam Buddhi Jeevinah
Buddhi Matsa Naraah Sreehtah
Nareshu Brahmanaah Smrutaah
Brahmaneshucha Vidwansaah
Vidwathsu Krita Buddhayah
Kritabuddhishu Kartaarah
Kartrushu Brahma Vedinah. ”

Of all things in creation, things which are fixed to one place but have life (Staavara—Plants) are higher than things without life (Jada Bhootaas). Of the living beings,

those who live with a greater degree of intelligence (animals) are superior. Of those which are endowed with intellect, man is superior. Of men Braahmana—the highly developed teacher is superior. Of Braahmanaas learned braahmins are superior. Of the learned Brahmins those who desire action are superior, as a contrast, to those who desire inaction or renunciation. Those who actually engage themselves in action are superior to those who have attained self-realisation higher, because they perform action without the expectation or the hope or fruit.

Aayurveda—A Synthesis of Indian Darsanaas.

Aayurveda has made a beautiful synthesis of the Aasthika as well as the Naasthika Darsanaas of India. Susruta considers that Swabhaava—its own nature—of the Charvakaas, Easwara—the Creator—or Yoga, Kala—the time—of Vaisheshika, Yadruccha—accident—of the Buddhaas, Niyati—regulation—of the Mimaamsikas and Vaisheshikaas and Parinaama—evolution—of the Saankhya together as factors responsible for the creation and evolution of the Universe.

“Swabhaavameeswaram Kaalam
Yadruccham Niyatim Tadhwa .
Parinaamamchamanyanti
Prakritim Pradhu Darsinah. ”

(Sareera 1-11)

Susruta defines man as Karma Purusha (i. e.) an individual soul—Jeevaatma, having his own embodiment (Upaadhi), which is due to his own actions.

1. Chaarvaka Darshanaa.

It represents the Indian form of materialism. The word Darsana in its original form meant perception. Chaarvakaas accepted direct perception as the only source of knowledge.

They deny future or previous birth. They also maintain that there is no soul apart from the body. Aayurveda rejected this narrow materialistic view of life and emphasised the importance of the harmonious development of Dharma (righteous conduct), Artha (acquisition of wealth), Kaama (enjoyment of sensual desires) and Moksha (self-realisation) as the ultimate goal of human life. Aayurveda did not accept that Chetana (knowledge or consciousness was the result of the combination of the four Bhootaas, like the intoxication caused by the fermentation of yeast in moist flour.

2. *Buddha Darshanaa.*

From Buddha Darsana, Susruta accepted Yadruccha-accident-(i. e.) origin without cause as one of the factors responsible for the creation and evolution of the Universe but Charaka refuted it. Aayurved does not accept the Bhuddistic view that there is no Soul (Aatma) apart from the body. Aayurveda therefore rejected the Vijnyāna Vaada and the Soonyavaada of the Bhuddists. Buddha Darsana says that there is nothing unknowable behind all forms or appearances. Aayurveda rejects Soonyavaada and postulates the existence of the Parmaatma, as the basis of the evolution. (Charaka Sootra-11. 6) Susruta however accepted Yadruccha (accident) of the Buddhas as one of the factors responsible for evolution of the Universe.

3. *Jaina Darsanaa.*

From the Jaina Darsanaa, Aayurveda accepted the plurality of purushaas (Souls) but they did not take anything else from the Jaina Philosophy.

4. *Vaisheshika Darshana.*

From Vaisheshika Darshana, Susruta accepted Iswara-the Creator-as one of the factors responsible for the creation

of the Universe, but *parinirmaanam* was refuted by Charaka Sootra. (11-6), Susruta also accepted from Vaisheshika the influence of regulation (*niyati*) and of time (*Kaalam*) in the process of the evolution of the Universe. *Manas* (mind) is accepted as *Anu* (Atom). Aayurveda however did not agree with the view that the atoms were themselves the cause of the Universe, that *Jeevaatma* (*Vibhu*) was omnipotent and *Abhaava*-negation or non-existence—as the 7th *Padaartha* (Category).

5. *Nyaaya Darshanaa.*

From the *Nyaaya Darshana*, Aayurveda more or less accepted the utility of 16 *padaarthaas* or categories of *Nyaaya*. It does not however accept the hypothesis of *nyaaya*, that the atoms (*Paramaanus*) are the cause of the Universe. (*Aarambha Vaada*).

6. *Saankhya Darsanaa.*

From the *Saankhya Darsana*, Aayurveda accepts (1) the evolution of the Universe from *Prakriti* the unmanifested homogeneous premordial entity (*Parinaama Vaada*), (2) the plurality of the *Jeevaatmaas* and (3) the 24 constituents of *Prakriti*. Aayurveda also accepts *Moksha*-liberation-as *Kaivalya*isolation by *Nissangatwa*-detachment. (i. e.) *Nivritti Maarga*.

7. *Yoga Darsanaa.*

From *Yoga Darsana* Susruta accepts (1) *Iswara*-the God-as the ordainer of the Universe, (2) *Ashtaanga Yoga*-the 8 divisions of *Yoga*, (3) *Ashtaiswaryana*—superhuman powers obtained by *Yoga Siddhi* and (4) *Self-Realisation* by with-drawing the mind from external objects and fixing it in the *Aatma*. The tradition is that *Pathanjali* and *Charaka* are identical and the internal evidence greatly helps this theory.

8. *Mimaamsa Darsanaa.*

From the Mimaamsa Darsanaa, Aayurveda accepts Niyati the control of the Universe by a controller and the plurality of souls as in Vaisheshika but does not accept that Moksha can be obtained only by Karma (action or sacrifice). But, Karma, has to be performed as a means of acquiring Gnaana—true knowledge.

9. *Adwaita Vedaanta Darsanaa.*

There is a great similarity between Aayurveda Darsanaa and Sankara's Adwaita in the matter of evolution of the Universe. Aayurveda accepts Brahman or qualityless, but only as Drashta (witness). Both have accepted the similarity of the Macrocosm (the Universe) and the Microcosm (the man) both consisting of the six ingredients, the Panchabhootaas and the Paramaatma. Jeevaatma is only a part of Paramaatma just as Aakaasa (ether) in a pot is a part of the whole Aakaasa. By this no-dualistic (Adwaita) knowledge that the whole Universe is in himself and that he is in the whole Universe, Aayurveda says that man realises that he is himself responsible for all pleasures and pain and none else.

"Sarvalokamhi Aatmani
Pasyata Bhavati Aatmaiva
Sukha Dhukhayoh Karta
Na Anya Iti".

Moksha is obtained by this knowledge of Oneness. Adwaita Vedaanta says that the whole of the manifested Universe is an illusion—Maya. There is no Doer (Karta) nor action (Karma). Whereas Boudhhaas consider that the Universe is an illusion arising out of nothing (Soonya), Adwaita Vedaanta considers that the Universe is an illusion caused by ignorance (Maaya or Avidya), not arising out of nothing.

but as a transformation (Vivarttha) of Brāhmam, which is the real basis of Adhithana. Aayurveda accepted the Karma theory but not the Maaya theory.

10 Vishishtadwaita Darsāna.

Aayurveda accepts devotion to God (Bhakti) as a means of attaining gnaana which alone leads to the detachment (Vairagya) and renunciation of the fruit of action.

11. Dwaita Darsanaa.

Aayurveda accepts the view of the Dwaita philosophy of life in respect of the plurality of Jeevaas and the responsibility of the Jeevatma for his actions. Whereas the Dwaita philosophy postulates that the Jeevaatma and the Paramaatma are essentially different, Aayurveda says that the Jeevaatma and Paramaatma are essentially one, like the rays of light emanating from a light.

Charaka accepts Karma Maarga, Yoga Maarga and Bhakti maarga as steps for the attainment of Gnaana which is essential for self-realisation. He accepts the infinite and qualityless soul-Nirvikaara Paramaatma-and also the finite and embodied soul (Jeevaatma) derived out of one Brahman.

12. Raseswara Darsana.

Aayurveda accepts Rasa (Mercury) as a tonic and rejuvenator but does not accept the claim that salvation is obtained solely by this method.

Aayurveda Darsana.

Aayurveda should be studied essentially as a Darsana (i. e.) as a source of knowledge which helps man to get rid of the bondage of Karm.

The Studies of Details Should Promote Detachment.

The greater the details he knows about the body, the more shall be his power to detach himself from the body,

“Sareera Samkhyaa Yovedah
Saryaavayavasah Bhishak
Tada Jnaana Mimitta
Sa Mohena Na Yujiyate
Nirdosha Nishpruhah Saantah
Prasaamyati Apunarbhavah.”

(Charaka-Sareera-7. 29-30)

The intense study of the minute anatomy of the body is considered to be one of the ways obtaining peace of mind and freedom from attachment to it. (Moksha) A student of Aayurveda should carefully notice this view point. This is different from the view point of a Surgeon who has to deal with only the material side of the divisions of the body for the success of his art.

The Aayurvedic Physician looks at the human body in a synthetic way. It does not matter very much for him how many bones, nerves, arteries or veins there are in the body. For him, the human body consists of three things the ingoing Nutrients, the stationary Tissues and the outgoing Debris. The Nutrients which are Antarmukha feed the Tissues and the Debris which are the Vahirmukha have to be eliminated. The equilibrium of these is health and the ill-balance is disease.

Charvaka has however calculated the terminals of blood vessels and nerves as 2, 90, 956. (Ekona Trimsat Satasahasraani Navacha Satsaani shat pancha Shatkaani Siraa Dhamancenaam Anusah Pravibhaja Maanaanaam Mukh-

aagra Parimaanaam." Taking the human body as composed of cells (Paramaanu Bhedena), its constituents parts may be regarded as incalculable.

" Sareera Avayavaastu
Paramaanu Bhedena
Apari Samkhyeya Bhavanti. "

The students of the modern medical College now spend about 1500 hours for the study of the bones, the elevations and depression on its surface, which most of them forget before they complete their final year course. To the student of Aayurveda, this minute study is mainly intended to convince him that the body is not his and that the Aatma cannot be seen without developing the Divya Chakshu through Yoga. Even a 1000 hours spent by an Aayurvedic student in the theoretical and practical applications of the principles of Vedaanta is not a waste. It will make him a better physician make useful to himself and to the society.

Man and the Universe.

Man is a Microcosm (pindaanda). He and the Universe (Brahmaanda) have a similar structure. He is like a spart in the divine fire. "Tat Twam Asi. —Thou Art That."

" Purushoyam Loka Sammitah

Yavanta Hi Loke

Bhaavavisheshah

Taavaantaani Purushe

Yaavantaah Purushe

Taavanta Loke. etc.

Purusha is like into the Universe. All the particulars which occur in the Universe occur also in the human body. Both are constituted of Panchabhootaas and Aatma man his progressive spiritual evolution made man what he is today—midway between his way to salvation.'

Just as there are incalculable minute cells in the structure of the human body, there are also incalculable units in the structure of the Universe.

“Aparisamkhyeyaah . . .

Lokaavayava Visheshah

Purushaavayava Visheshah Api

Aparisamkhyeyaah.”

Charka Samhita s. 4)

The Macrocosm has also its body, Indriyaas, mind and soul. The body (Virrat) of the macrocosm. (i. e.) Nature is also made of Panchabhootaas. Its Indriyaas are Viswadevaas in the shape of powerful instruments of nature. Judgement in determining the natural laws of procreation and destruction is due to its Manas. Its soul is Brahman.

(Charaka-Vimaana-ch-5-7)

The utility of this comparison is Moksha.

He who sees the Universe in himself and himself in the Universe attains self-realisation. For he who sees the whole universe in himself realises that he is himself responsible for his acts of pleasure and pain and none else. He thus and in consequence acquires the knowledge of the self (Tatvagnaana) and gets Moksha (Emancipation).

Pravritti Maarga and Nivritti Maarga.

Human beings are classified in four Varnaas and four Aasramaas for the harmonious attainment of the four Purusharthas according to the Guna and Karma. They have prescribed for each stage certain rules of conduct in order to help to achieve further progress. This is to avoid strife in progress. All the experiences in human births go to accumulate more and more knowledge, which helps to achieve further progress, by successive stages. There are two stages for

the attainment of the progress of the soul. They are called Pravritti Maarga and Nivritti Maarga. The Pravritti maarga should gradually be ripen into Nivritti Maarga.

Pravritti Maarga.

The Pravritti Maarga or the path of action is the root cause of pain and also of all consequences due to the bondage of mind with the daily activities of the bodily life. From Pravritti Maarga arise (1) Ahankaara—Pride, (2) Sanga—Attachment, (3) Samsaya—uncertainty or doubt, (4) Abhisamplava—acceptance of wrong beliefs, (5) Abhyavapaata—downfall due to individual affections such as mineness (Manatwa), (6) Vipratyaya—perverse state of mind, (7) Avishesha—inability to distinguish Hita (good) from Ahita (bad) and (8) Anupaaya—meaningless ceremonials.

(1) Ahankaara—Pride.

The égoism that I am possessed of parentage and caste, such beauty of form, such wealth, such intelligence, such character, such learning, such rank or pedigree, such energy and influence is called Ahankaara or Pride.

(2) Sangha—Attachment.

All those acts that relate to the mind, word body and that increase attachment and are not for emancipation are known as Sangha of attachment.

(3) Samsaya—Doubt.

That frame of mind in which one is uncertain about the existence of the fruits of action, of the emancipation of the Soul or Self, or a future state of life and such others are called Samsaya or Uncertainty.

(4) Abhisamplava—Wrong Beliefs.

“In all conditions I am the same, or unchanged. It

is I who am the Creator. I am the cause of the development of my own nature. I am only a conglomeration of the body, senses, understanding and memory;" and acceptance of such wrong beliefs is called Abisamplava:

(5) Abhyavapaata-Individual Affection.

The apprehension that mother, father, brother, wife, children, kinsmen, friends, servants and others are mine and that I am theirs is Abhyavapaata or downfall due to individual affection or mineness.

6. Vipratyaya-Perverse State Of Mind.

Vipratyaya is that state of mind in which one's notions are reversed of what should be done and what should not be done, what is beneficial and what is not beneficial and what is not good and auspicious.

7. Avishesha-Inability To Distinguish Good From Bad.

Inability to distinguish between couples of opposite viz. learned and ignorant, normal and abnormal, and inclination and abstention as really different from each other is Avishesha.

8. Anupaaya-Meaningless Ceremonials.

Sacrifices, fasts, pouring libations in sacrificial fire, ablutions in the morning evening and the noon, dedications of articles to the deity, invoking of Gods, performances of sacrifices on one's own account, officiation at sacrifices of others, mendicancy, giving up of life by entering into water or fire and such other acts are called Anupaaya. These are incapable of leading to Emancipation.

Thus the person, following the Pravritti Maarga-worldly way-becomes divested of true understanding and is cted to several obstacles to emancipation such as pride

and is often led astray among paths that do not lead to the desirable goal. He happens to live, like the Nivaasa Vriksha—the Habitation tree—in which birds nestle or roost almost night and day, as the abode of all sorrows, which are really due to the faults of the mind and body.

Thus obliged by Ahankaara (Pride) and other faults, to wander (through repeated births), one fails to transcend Pravritti Maarga. Verily Pravritti is the root of all sins.

Nivritti Maarga—Path of Renunciation.

Nivritti is renunciation of the fruit of all acts which are the cause of bondage of the mind. It is the foremost of all ends or aspirations of life. It is Param the highest. It is Saanti—Tranquility itself. It is Akshayam—undecaying. It is Brahma. It is Moksha—Emancipation.

“ Nivritti Rapavargah Tatparam Prasaantham
tat; Tadakshayam; tad-Brahma; sa Mokshah.”

The mind, when withdrawn into the soul, blazes forth like the pure steady crystal and the cheerful flame of a lamp kept within the lamp-holder.

Compare Bhagavat Geeta.

“ Ahamkaaram Balam Darpam
Kaamam Krodham Parigraham
Vimuchya Nirmamah Shanto
Brahma Bhooyaaya Kalpate.”

(Geeta 18-53)

Who having given up egoism (Ahankaaram), power, pride, desire and anger and all the bonds (Parigraha) becomes peaceful or selfless, such a man is fit to become Brahma-bhoota merged in God.

“ Samah Sarveshu Bhooteshu
Maadbhaktim Labhate Paraam.” (Geeta 18-54)

Becoming equal to all beings, he acquires intense devotion towards me."

Brahmajnyaana-Essential To The Study Of Aayurveda.

Self, the invisible Lord of the body, cannot be detected except by the psychic eye- (i. e.) mental eye- Divya Drishti of the mind. He who has observed the internal mechanism of the human body and is well read in the works bearing these subjects and has thus expelled all his doubts from his mind is alone qualified in the science of Aayurveda and has a rightful claim to practice the art of healing.

"Sareere Chiya saastre cha, drishtaardhah syaad
Visaaradah Drishta Sritaabhyaam
Sandehamavvapy Hyaacharet Kriyaah".

(Su. Sa. Ch. 5. 50-51)

Liberation Moksha.

"Bahoonaaam Janmanaam Ante
Jnaanavaam Maam Prapasyate".

(Geeta Ch. 7-19)

Thus liberation (Moksha) means fully identifying oneself with Brahman, losing all identity as an individual soul.

Means of Attaining Moksha.

There are various ways of attaining the progress towards salvation. They may mainly be classified under three heads.

(1) Karma Yoga, which means steadily carrying on one's duty without expectation of return.

(2) Bhakti Yoga which means self-surrender to God and obtaining Moksha throughout faith and devotion and

(3) Jnyana Yoga which means acquisition of true

knowledge of the self and through Abyaasa (constant practice) and Vairaagya (detachment) to obtain freedom from bondage of the mind, by concentration on the soul-Dhyaana and Samaadhi.

All other methods may be included in these three. Charaka considers that the ultimate purpose of life is to attain salvation and he recommends Jnyana Yoga which he described as the Nivritti Maarga as the best means of securing Moksha in this life. (See the chapter on Purucha Vishaya.)

The purpose of my lecture is to show that Aayurveda is essentially a spiritual science. Aayurveda has been studied not only by Vaidyaas but also by every wise man as a Darsana, for his own spiritual elevation. The knowledge of the causation, prevention and care of disease is more to avoid disease, which hampers the performance of Tapas (Austerities), Upavaasa (living a Godly life), Adhyayana (Study), Brahmacharya (living in God) Vrataas (Rituals) and the very life itself (Aayus).

Vighna Bhootaa
Yadaa Rogaah
Pradurbhoota ah Sareerinaam
Tapopavaasa Adhyayana
Brahmacharya Vrataayushaam."

The commentator here says that Upavaasa is not fasting but it is an observance of the good qualities like Satya and Ahimsa, by giving up Kaama and Krodha and by living a life of devotion to God.

"Upaawrittasaya
Paapebhyah
Sahavaaso Gunehi Yah

Upavaasah Sa Vighneyah
Na Sareerasya Soshanam. ”

“Upavasati Iti
Upavaasah

Upa-Sameepe-Vasati-taking shelter in God.

The Vedas and Prasthaanatrayi.

The source of our spiritual inspiration are the Vedas. There are many portions in the Vedas which have a hidden meaning and therefore many commentaries have become necessary. Aayurveda as an Upaveda of the Vedas may be taken as one of the commentaries of the Vedas. The three authorities are called the Prasthaanatrayi. The Upanishads, the Brahma Sootraas and the Bhagavat Geeta are accepted as the supreme authorities of all shastraas. Aayurveda closely follows these. Similar statements as contained in them and even identical sentences are found throughout Aayurvedic texts.

For instance compare the following quotations from the Bhagavat Geeta, Susruta and Charaka.

“Iswarah Sarvabhootaanaam
Hrididise Arjuna Tishtati
Bhramayan Sarvabhootani
Yantraaroodhaani Maayayaa.” (Geeta 18-61)

“Oh ! Arjuna, the Iswara seated in the hearts of all beings activates all beings by his illusions as though they were put in a machine.” The seat of Iswara or Paramaatma is considered to be in the heart of a man.

Susruta also says that the Chetana lies in the heart.

“Hridayam chetanaa Staanam.”

Charaka also says that the seat of Aatma is in the heart.

“Aatmaacha Sangannah Chetah
Chintyaamcha Hridi Sameritam.”

(sutra 30—4)

Sri Ramana Maharshi of Tiruvannaamalai who is an expert in the Aadhyaatmika Science says that the seat of Aatma is in the Hridhaya. He says that this Hridhaya is not the muscular heart, but in a mysterious way related to it. He further goes on to say that the brain is the seat of the ministers and not the seat of the master. The master resides in the Hridaya to which there are subtle communications from the brain. He says that it is Prathyaksha to him in the Samaadhi state. He has quoted Jnaanavaashishtam as an authority on this and his own experience tallies with this. This is a matter for research for modern scientists.

Seven Tests for Examination Of A Book.

Mimaamsikaas who were extremely skillful in determining the purport of a particular passage or a book prescribe seven (7) tests (Lingaani) for examination.

“Upakramo Upasamhaaray
Abhyaaso Apoorvata Ta Phalam
Ardhavaadho Upapatti Cha Lingham
Taotparya Nirnaye.”

(1) Upakaama, the mode of beginning and (2) Upasamhaara, the mode of ending are to be observed. (3) Abhyaasa-Practice-What are the statements that are repeated in the book on numerous occasions. (4) The fourth test Apoorvathaneewnese-what is there new in the book that the author has to tell. (5) Phala-Result-What is the definite effect that the author wishes the reader to achieve.

According to Aayurveda the result should be Moksha-Saanti as the Paramaarth-the ultimate goal. It is freedom

from all sorts of Dukkhaas—worries particularly like those due to poverty, fear of disease, old age and death. (6) The sixth test is Arthavaada. It is a technical term of the Mimaamsa school to denote supplementary arguments. Although the thing about which a statement is to be made or the fact which is to be proved is fixed, the writer nevertheless, deals with many other things as occasion arises, whether by way of illustration, or by way of comparison in the course of the argument, and whether for showing consistency of for showing the similarity or the difference, or in order to support his own side by showing the faults of the opposite side, or for the sake of grace or as an exaggeration, or by way of stating the previous history of the question, or for some other reason, with the idea of supplementing the argument, and sometimes without any reason whatsoever. The statements, which are made by the writer on such occasions, are given by way of glorification merely or of further elucidation or are only supplemental, though they might not totally be irrelevant to the subject matter to be proved; and therefore, it is not certain that such statements are always true.

(7) Upapatti. It is the name given to the refuting of all things which would prove the contrary.

If we apply these seven tests to determine the purpose of the study of Aayurveda, it is easy to conclude that Aayurveda is primarily an Aadhyaatmika Science.

I shall now start with test (3), Abhyaasa leaving Upasamhaara (Tests 1 and 2) to the end.

3 Abhyaasa-Study.

Charaka says that everyone who has his mind directed to what is beneficial to him both here and hereafter should, to the best of his ability according to his physical, mental

and intutional attainments, endeavour for the accomplishment of the three things. These three endeavours are as follows:-

- (1) The endeavour for preserving of life (Praaneshana)
- (2) That for earning wealth (Dhaneshana) and
- (3) That for attaining salvation (Paralokeshana) and they are called the Eshana Trayi. Of these the endeavour for preserving of life is the foremost.

The reason is that in that reliquishment of life, everything is lost. After establishing the certainty of a healthy life, one should seek to acquire wealth. For, there is nothing more miserable than the misery of a long life possessed by a person destitute of wealth. Hence one should strive for acquiring wealth and that by proper means. These means may be agriculture, rearing of cattle, trade or service to the king, (i. e.) government service or whatever means is not disapproved by good people and whatever means are certain to lead to the acquisition of the means of promotion of a wealthy and happy life. (Vritti Pushti Karaani). By doing these acts one succeeds in living a long life honoured by all. The practice of medicine as a means of livelihood is not included in the list of honourable professions.

One should always cherish the third aspiration (Paraloke) which concerns itself with the next world. Charaka himself says that doubts are entertained by some with regard to the next world. He condemns these who pin their faith only on all that is within the direct cognisance of the senses. He discusses this subject at great length and after condemning the various theories (see-Sootra 11-54) establishes that the Jeevaatma takes up progressive embodiments which are obtained by reason of his good or evil deeds (karma) during the course of his journey towards salvation. For this purpose, he advocates Brahmacharya-studenthood-for study, married life

for serving the society and penance and stainless acts of body speech and mind and the practice of the concentration of the mind (samaadhi) by introspection and control of the body, Indriyass, Manas and Buddhi and by a process of examination of the self (Aatma Pareeksha).

“Dehendriya Manobuddhi Aatma Pareekshayaam Manah Samaadhayiti”. (Sootra 11-34)

Four Aasramaas.

Charaka thus advocates the education of man through the four Aashramaas prescribed for the hindu society.

Vaidya Dharma-The supreme goal of A Physician.

The Supreme goal of a vaidya lies in selfless work in his own profession. However, consistently with the traditional divisions of life of the individual and the society, the study of Aayurveda was made compulsory for all classes of people for the attainment of the four Purushaarthaas through the study of the rules of health as the most important subject.

The science of Aayurveda should be studied by all for the acquisition of Dharma, Artha, Kaama and Moksha, but more particularly by the Brahmans for doing good to all creatures, by Kshatryaas for self-preservation, and by the Vaisyaas for gain by practising it as a profession and for selling the medicines prepared by them.

Aayurveda is not to be studied for self-agrandisement, or to be able to enjoy life in all sorts or ways but for doing good to others.

“Paro-Dharma (Highest merit) is obtained by treating these wise men conversant with the sciences of life (Adhyaatmavidya) by treating those who tread the path

of righteousness, those who are promulgators of Dharma, and also by treating the mother and father, brothers, kinsmen, seniors, preceptors and by the study and publication of books on Aayurveda.

Wealth is obtained by treating kings and richmen and by protection of the learned, by the enjoyment of fame, and the status of being looked upon as a refuge and protector of all, by the general respect of the community, obedience and service rendered by others, and by the restoration of health of persons that are near and dear and beloved to him.

In India, the Vaidya has a special place of honour in society,

“ Janmanaajayate Shoodrah
Karmanah Jayate Dwijah. ”

The tradition is that every one is born as a Soodra by birth; but by his own actions he becomes a Dwija.

“ Vidyaa Samaaptau Bhishajah Dwiteeya (Triteeya)
Jaati Rucchyate. ”

When he completes his education, a Vaidya is said to be born again, because he rises to the grade of Rishis by acquiring the knowledge of Brahman.

To deserve this honour, that is bestowed on him, the physician has also his own responsibilities.

“ Bhishagapyaaturaan Sarvaan
Swasutaaniva Yetnavaan
Abhaadebhya hi Samratkshet
Icchan Dharma Manuttamam. ”

The physician who aspires to attain the highest dharma should protect all his patients with tender care, like his own children.

Those physicians who for the sake of their livelihood sell treatment as an article of trade, may be said to throw away heaps of gold and collect heaps of ashes in return. The physician who out of compassion for all creatures, devotes him self to treatment excels all other men because there is no gift more Valuable than the gift of life.

“Naardhaardham (Naatmaardham)

Naapi Kaamaardham

Adha Bhootadayampratti

Yo Vartate Chikitsaayaam

Sa Sarvamati Vartate

Nahi Jeevitha Dhanaahi

Daanaamanyet Visishyate.”

He who has devoted himself to the free gift of treatment out of compassion to living creatures and who gives the invaluable gift of life attains the highest happiness (Moksha). Because there is no other gift in the superior to the gift of life.

“Sukham Atyantam Asmite.”

Aatma-Eternal.

The eternal existence of Aatma is fully discussed in Charaka in several places “Nityah Purusha Samjnakah.” See, Sareera 151. The topics of Jeevaatma, Paramaatma and Karma are often repeated in the studies of the individual prakritis of man and in explaining the Panchabhoota, Triguna and Tridosha theories which are fundamental to the studies of Aayurveda.

Daivavyapaasraya Faith Treatment.

Aayurveda advocates Deva Guru Pooja (worship of God and Guru) as a means of securing devotion and knowledge. It also advocates Deiva Vyapaasraya-faith treatment and

Satwaavajaya treatment-treatment by controll on the states of mind (Chittavritti Nirodhah). This is yogic treatment.

Deiva Vapaasraya treatment includes

“ Mantraushadhi Mani

Mangala Bali Upahaara

Homa, Niyama, Praaaschitta,

Swastyayana, Pranipaata, Yaatra, Gamanaadi ”.

Varieties of Faith Cure.

The following varieties of treatment are recommended for diseases caused by Daiva (Unknown or non-physical causes).

(1) Mantra-The use of sacred hymns or words having spiritual potency. Recently I saw, on the Railway station at Tenali, a patient bitten by a snake, who was brought absolutely senseless and stiff like a log of wood. He was placed on the ground apparently as dead. A telephone message was sent to a Station Master who was reputed to possess great Maantrika powers. He replied asking the relatives of the patient to shout loudly into the ears of the patient that “so and so asks you to get up, therefore get up”. They did so for over 30 minutes. But all the time, the patient did not show any signs of life. All of a sudden he slowly called out “What is all this”, and he was made to stand and walk with the help of the two relatives and taken back alive and free from the poison.

Instances like this are reported from many places.

(2) Aushadhi-Contact with or mere touch of some potent herbs worn as amulets. Here internal medication of the herbs is not what is indicated. “Aushadhee Prasastaah Dhaarayet.”

(3) Mani-The touch of precious stones and gems-

Influence of active rays of radio-active substances is prohible indicated here.

(4) Mangala-Benidiction or the influence of auspicious cermonies invoking the blessings of good wishes of others.

(5) Bali-Practice of self-denial and sacrifice.

(6) Upahaara-Feeding of lower animals and poor feeding etc. as a symbol of mercy and comradeship with the helpless and distress.

(7) Homa Sacrifice of ghee and fragrant substances accompanied by auspicious pravyers. Fire is considered as a visible symool of God. So also the sun.

(8) Niyama-Practice of healthy habits and religious observances in the past either knowingly conductive to cleanliness and self control.

(9) Praayaschitta-Atonement for evil deeds committed either committed in the past knowingly or unknowingly.

(10) Upayaasa-Fasting as a means of self-purification of the mind and the body.

(11) Swastayayana-Benediction after presentation of offerings.

(12) Pranipaata-Falling prostrate on the ground as a symbol of humanity and self-Surrender.

(13) Yaatragamana-Visiting sacred places of pilgrimages in order to divert the attention of the patient towards pious thinking and also to promote the influence of the change of climate, change of scenery and physical exercise. In fact, all places of pilgrimage are really health resorts, with their scenic beauty and pure water from springs or rivers for bathing and driking. Now, of course, they have degenerated, on account of neglect due to want of patronage and to the glamour of western fashion.

The above methods of Daiva Vyapaasraya treatment are most effective in the case of those who believe in God and who have faith in these methods of cure. Even today, there are numerous people of all religion in India, who resort to these methods and are greatly benefited by it. They sometimes effect miraculous cures not only in mental diseases such as Hysteria and Insanity but also in purely bodily diseases. All pain and suffering disappears by diverting the mind of the patient. It is no wonder that intense Bhakti (faith) creates new and powerful vitality which can cure even organic diseases such as Leprosy Diabetes and Consumption.

Daiva Vyapaasraya treatment is now appreciated and utilised in America as psychic treatment. It is an Infant Science.

(4) *Apoorvata-Newness.*

In addition to the four Pramaan as viz. direct perception Upamaanaa (Drishtaanta-illustration) Sabda (Aapta-vaakya-testimony of accepted authorities) and Anumaana (inferences) which are the accepted sources of knowledge in all the other saastraas, Aayurveda gives special reference and importance to a new Pramaana to prove the existence of Aatma-namely Yukti. Yukti means reasoning.

“Buddhi Pasyati Ya Bhaavaan

Bahukaarana Yoga ja Yukti.”

Charaka Sootra. Ch. 2-25.

The faculty of understanding i. e. Bhudda arrives at a particular decision or conclusion by the complicated operation of many ideas. (Bhaavaas). Where you cannot perceive certain things by the five senses, you think you to arrive at certain conclusions. For Example a man Yukti (reasoning)

helps/cannot-see Aatma unless he develops Yogic Powers. But the existence of Aatma can be inferred by Yukti (reasoning) ch. sut. 12. Another thing which is Apoorva to Aayurveda is that in addition to Sabda Aayurveda accepts as authority saastraas or sciences which are based on observation and experiment, dedications of which have been tested as sound by competent judges if they are not contrary to known experience and if they are for the benefit of the humanity.

" Yacha anyat' kaschit vedaat avipareetah,
Pareeksakaih praneetah sistaanumatah
Lokaanu Grahapravrutta saastra Vaadah;
Sacha Aaptaagamah. " Ch. Sut. I. V. 27.

(5) Phala Result

The supreme object of human pursuit is however considered to be different when viewed from different angles of vision. Every scientist considers his own science as the best.

The Dharma Saastraas give importance to Dharma alone as the most superior.

Artha Saastraas consider wealth which may consist of riches, strength of body, the army, the cattle and the article of food, the extent of empire and the possibilities of conquest etc. as superior to all.

Kaama Saastraas say that the gratification of one's desires should be the goal even if some obstacles are to be crossed or some suffering should be undergone for the attainment of the goal. The obstacles should be considered as unavoidable and insignificant.

Among the Shad Dharsanaas, each has its own goal. For the Saankhyaas attainment of true knowledge is the supreme goal. In Yoga, Iswara Sannidhaana (Communion

with God) is the goal. For Nyaaya and Vaisheshikaas extinction of all misery is the supreme goal. Poorva Meemaamsaa consider attainment of Heaven-Swarga-as the supreme goal. For Adwaita Vedaanta, the knowledge of Sachidhaananda Brahman-pure existence, intelligence and bliss is the goal. For the charvakaas worldly happiness for Jainaas-Ahimsaa, no injury to any living being in thought, word or deed are the supreme goal.

Jeevanmukta is the goal of Aayurveda.

Aayurveda considers Moksha in the shape of mental of peace (Saanti) as the supreme goal of man. This may be attained during life. It is not necessary to be in order to attain salvation in the shape of perfect mental peace. He may continue to attend to his worldly duties without attainment or desire for the fruits of his actions as a Jeevanmukta.

(6) Ardhavaada—Supplementary and Irrelevant Arguments.

Charaka discourages those who adopt these methods by saying following :—

“Pari samvatsaro Bhavaan
Siksha Swa Taavat Na twayaa
Gururruupaasito noonam.” (Vemana. 26)

“Go and study for one year more, You have not studied under a Gurur properly.”

(7) Upapatti-Refutation.

Charaka strongly refutes the argument of Naastikaas and Swabhaavavaa is thus:-

“Buddhimaan Naastikya
Buddhim Jahyaat
Vicchitsamcha.”

A wise man should banish from his mind the ideas of Atheism. He should be free from all doubts.

“Sataam Buddhi Pradeepena
Pasyat sarwam Yadhaa Tadham.”

One should learn the truth of everything through the illumination of the bright light of the intellect of wise men that is by the advise of great thinkers.

It is clear from the above that the student should have the proper qualification (Adhikaara) for the study of Aayurveda. Non-believers should first be converted into believers before Aayurveda is taught to them.

The same idea is emphatically expressed in the Bhagavat Geeta thus:—

“Idam Be na atapaskaaya
Na Athaktaaya kadaa chana
Na cha asusrooshave vaachyam
Na cha maam yo abhyasooyati,”

(Geeta 18-27)

“Never mention this mystery to any one who does not perform austerities, who has no devotion, nor a desire to hear it, nor to one who villifies me.”

This is also the tradition of Aayurveda. Because Aayurveda is essentially a spiritual science, it has a great message for those who believe in it and who wish to benefit by it.

“Tad Viddhi Pranipaatenā pariprasneena Sevayā.”

Geeta. 4. 34.

Get that knowledge through repeated questioning and through service.

It is a waste of time to attempt to teach Aayurveda to one who does not believe in it. The student must first have a thirst for knowledge and then approach a proper teacher with a firm belief that Aayurveda is an Aadhyaatmika Science.

Upakrama and Upasamhaara-The Beginning and the End.

Charaka begins and ends the Sootra Staana of his great work. Charaka Samhita, with a reference to Moksha-Salvation. In the beginning he says :—

“Dharmaartha Kaamamokshaanaam
Aarogyam Moola Muttamam
Roga Tasyah Hartaarah
Sriyaso Jeevitaasyacha.”

(Charaka, Sootra 1-15)

The avowed object of Aayurveda is to promote perfect health for the sake of Dharma (performance of duty), Artha (acquisition of Wealth) Kaama (fulfilment of desires) and Moksha (attainment of self-realisation). Treatment of diseases becomes incidentally necessary because diseases are a hindrance to human effort in reaching these four aspirations of life particularly Moksha-Salvation—which is the supreme goal of life.

In the end Charaka gives the aims and objects of the study of Aayurveda in the following words :—

“Tatra Ahimsaa Praaninaam Praana
Vardhanaanaam, Utkrishṭa Tamam
Vidhya Brihmanaanaam

Indriya Jayo Nandanaanaam

Tatwaavabhodo Harshanaanaam

Brahmacharyam Ayanaanaam

Iti Aayurveda Vido Manyante".

When the question arose as to which is the fore-most amongst diverse means that exist for prolonging life (Praanavardhanaanaam) the proper reply according to Aayurveda should be Ahimsa-Non-violence and not food; which is the foremost amongst diverse means that exist for enhancing strength, the reply should be enthusiasm and not bodily strength; which is the foremost amongst the diverse means that promote nutrition and bulk of the body, the reply should be learning and not meat; which is the foremost amongst the diverse means that contribute to satisfaction (Nandanaanaam), the reply should be, control of senses and not sexual enjoyment; which is the foremost among diverse means that contribute to the ecstasies of delight, the reply should be self-realisation and not a phrodisiacs; which is the foremost amongst the diverse means that guide to achieve the four human aspirations, the reply should be Brahmacharya (i. e.), to live in God and not Celibacy".

"This is the view of the professors of Aayurveda".

"Iti Aayurvedavido manyante".

(Charaka Sootra-30)

Although Aayurveda recognises the worldly or physical happiness in its different aspects mentioned above as the next best, the Science of Aayurveda has a higher purpose, which is really and in the long run of supreme importance. For example, food may promote life for the time being, but Ahimsa serves promotion of life best in the long run and similarly for the other items.

It is now abundantly proved that Aayurveda is primarily and essentially spiritual science. It includes not only the modern medicinal sciences but all the other modern sciences which have some relation or other with the life of man. I therefore say it is the top science.

"Lokhah Samasthe Sukhino Bhavantu"

OM

Saantih ! Saantih ! Saantih !

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